WORLD CALL

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World Call

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Circulation Corner

I appreciate more than I can say the suscription to the WORLD CALL which is coming to my office. May I, through you, convey my thanks to those who have made this possible for me. I'm sure that it will give us much assistance as we try to do the job of serving our country in the name of Christ. If there ever was a mission field the chaplain is in one, not only from the standpoint of dealing with the men of this country, but he can assist in the giving of the Christian outlook on life to the peoples of the lands into which our troops go. Therefore, I feel that the chaplain has one of the largest and most important tasks in the world today, and perhaps one of the most influential in the building of our future world.

—MAURY HUNDLEY, JR., Chaplain

As has been announced previously, the First Christian Church of Frankfort, Kentucky, is sending WORLD CALL to seventy-five Disciple chaplains. In addition to this project, the minister, A. C. Brooks, reports: "We passed a resolution at our Administrative Board meeting Monday night to give to each adult addition to our church a year's subscription to WORLD CALL."

Mrs. T. H. Burns and Mrs. Henry Headley of Ponca City, Oklahoma, First Church, recently had bound in one-year volumes WORLD CALL magazines from 1934 to 1942 inclusive, and presented the volumes to the church library. Indices had been secured and were bound with the issues of each year.

Thank you for the copy of WORLD CALL which I received a day or so ago. It is very kind of the churches to make these papers available to the chaplains in the armed forces. After reading it through I placed it with the literature on our tables so that others may have the opportunity of reading some of the interesting and valuable articles which it contains.

—HENRY TOOGOOD, Chaplain

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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The Threshold

Our Cover

OUR cover, appropriate for the Easter season, is reproduced by permission of the Keystone View Company of New York, Inc. It will be noted that the Bible in the picture is opened to 1 Corinthians 15.

Winona Lake School

The Winona Lake School of Theology will hold its 1943 session from July 1 to August 5. There will be two semesters of 15 days each. A prospectus may be had from the president-dean, Dr. J. A. Huffman, Upland, Indiana.

Book of Prayers

Prayers Personal and Social, a new pamphlet of prayers and meditations by James Myers, has just been published by the Commission on Worship of The Federal Council of Churches. This pamphlet contains thirty-one prayers and meditations covering a wide range of personal and social need. The price is ten cents each—single copies by mail 15 cents each, 25 copies or more at eight cents each. Order from the Commission on Worship, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

Ministers and Missions

The Missionary Education Movement has issued two pamphlets of significance for ministers. They are *The Minister and Missions,* a more or less permanent handbook; and *The Minister's Missionary Manual,* an annual publication giving reviews of current Missionary Education Movement books, with suggestions as to their preaching values and other uses by the minister. These are available at 10c each from The United Christian Missionary Society, Missions Bldg., Indianapolis, Indiana.

Rural Life Sunday

In his *Social Trends* page Dr. Crain discusses Rural Life Sunday and the importance of undergirding the work of the rural church. It happens that Rural Life Sunday this year falls on May 30, which is Memorial Day. In view of this conflict the Town and Country Church Committee of the Home and State Missions Planning Council recommends Sunday, May 23, as an alternate date. Both rural and city churches observe Rural Life Sunday. Sometimes city and country pastors exchange pulpits for the observance. In some churches it is made a time of homecoming, when former members are invited to return for a visit. Farmer organizations such as the Grange, The Farm Bureau, 4-H Clubs, and Future Farmers are also frequently invited to share in the celebration. A program of worship adapted to the day can be secured from the Home Missions Council of North America, 297 Fourth Avenue, New York, New York, at reasonable rates.

Pamphlet Series

The National Student Council of the Y. W. C. A. has initiated an excellent series of program material pamphlets entitled "Building for Freedom Today and Tomorrow." A central concern has been to stimulate constructive thinking among students regarding the crisis through which we are passing.

The first three pamphlets are:

Building for Freedom Today and Tomorrow—announcing the wartime program of the Student Y. W. C. A.

Basic Issues of the War and Peace by Edith Clysdale Magruder

Strategic Vocations for Enduring Freedom—by Fern Babcock

Copies of these pamphlets may be secured from the Womans Press, 600 Lexington Avenue, New York, N. Y. The announcement is free. The price of *Basic Issues of the War and Peace* is 35 cents each. The price of *Strategic Vocations for Enduring Freedom* is 15 cents each.

"The Changeless Bible"

The American Bible Society is honored by the invitation extended, for the sixth successive year, to its editorial secretary, Dr. Francis Carr Stifler, to present a series of broadcasts concerning the Bible's unrivalled placed in the world of books, the increasing demand for it in every continent, and the heroic efforts being made by the Bible Societies and missionaries to meet this demand. This year Dr. Stifler has been invited to speak for six months over WJZ and the Blue Network on Mondays at 1:30 EWT beginning April 5. He has chosen to speak on "The Changeless Bible," and the topics of the series of broadcasts are:

Apr. 5—What is the Bible
Apr. 12—What Does the Bible Contain
Apr. 19—Who Wrote the Bible
Apr. 26—Who Prints the Bible

May 3—Who Distributes the Bible
May 10—Who Reads the Bible
May 17—The Bible and the English Language
May 24—The Bible and American Way of Life
May 31—Translating the Bible

June 7—Bibles on the Top Shelf
June 14—The Bible in the Church
June 21—The Bible in the Barracks
June 28—The Bible and the Blind

July 5—Great Men and the Bible
July 12—Little Children Love the Bible
July 19—Popularizing the Bible
July 26—Making the Bible Your Own

Aug. 2—How to Read the Bible
Aug. 9—How to Study the Bible
Aug. 16—The Bible and Business
Aug. 23—The Bible and the American Home
Aug. 30—The Bible and Tomorrow

Sept. 6—The Brotherhood of the Bible
Sept. 13—The Bible and the Public School
Sept. 20—The Bible and Evangelism
Sept. 27—"My Word Shall Not Pass Away"

Emergency Million

The Emergency Million campaign on February 12, 1943, had received a total of $910,069 in pledges. Of this amount, cash receipts accounted for $659,401.32.

With the initial approach to all states completed, the campaign can be carried to success only as churches and individuals make special efforts to reach and exceed their goals.

Russian War Relief

Evidence that the Russian people are being apprised of the aid being given them by Americans through Russian War Relief was presented recently by Edward C. Carter, president of the relief agency.

Carter cited cables sent to Russian War Relief in the last year from Moscow and Kuibyshev by Red Army authorities, Russian journalists, leaders of religious groups and labor organizations, and civil authorities, all expressing gratitude for supplies received.

"We have a radiogram," Carter said, "describing in detail the distribution of one consignment of clothing and other supplies to soldiers on the central front in Russia. The Red Army authorities ordered special meetings of the troops to receive these gifts.

"We have received direct substantiation of this radioed information in the form of personal letters from many individual soldiers on all of the Red Army fronts, including a batch of notes written by Red Army men in Stalingrad during its siege.

"Other individual letters from Russian citizens have come from college students, farmers, the directors of orphanages, housewives and factory workers."

Board of Managers Meeting

Because of issues which confront the Society growing out of the war, the Board of Trustees of The United Christian Missionary Society in its meeting in January considered the advisability of calling a meeting of the Board of Managers in May. Inasmuch as there will be no International Convention this year, the Board of Managers would not meet until 1944 except in special session.

Believing that the Society needs the counsel and sanction that can be secured in a meeting of the Board of Managers, the Trustees voted that such a meeting be called in special session, in Indianapolis, Indiana, May 4 and 5, 1943. The first session will be held on the evening of May 4th in the Severin Hotel. The morning and afternoon sessions on May 5th will be held at Missions Building. On the evening of May 5th a formal session of The Society will be held at Central Christian Church, after which the final session of the Board of Managers meeting will be held.

Hazel I. Scott, Secretary.

WORLD CALL

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A Call to Realism

IT IS a clear call to realism that E. Stanley Jones sounds in his article in this issue of WORLD CALL on "The Churches Must Act." The article deals with the need for the churches and for Christian people to cooperate with the federal government in the effort to relocate some 35,000 Japanese Americans now in Relocation Centers, but "available for employment anywhere in the country—except in the evacuated western defense area."

It was never the intention that these evacuees should be permanently detained. Nearly three-fourths of the 110,000 in Relocation Centers are American citizens and more than half of them are Christians or of Christian background. They are not to be confused with the 1,974 suspected aliens in internment camps. The Army and the F. B. I. want them returned to useful, productive life in America. One thing stands in the way, says Dr. Jones—*prejudice.*

Prejudice arises from a lack of realism, a refusal to look the facts in the face. Prejudice ignores the fact that the Secretary of War and the F. B. I. state that there have been no known cases of sabotage by Japanese in Hawaii or on the West Coast. Prejudice is unimpressed by the statement that each individual released from one of these camps will have passed rigid F. B. I. scrutiny and will be accorded guidance by responsible people in the communities to which they go. Blind, ignorant prejudice cannot even see the logical relation between the impending shortage in agricultural manpower throughout the country and the known fact that the older members of the group constitute the skilled farmers who formerly raised in California annual crops worth $100,000,000.

Thus, prejudice, self-defeating as always, works against the best interests of those whose action is determined by it. It is to be hoped—and surely, we can say, expected—that the church people of America will arise to accept this high opportunity for a service which is both patriotic and Christian. Better than any other groups in American life, the churches can, if they will, create an atmosphere of effective good will based on a sympathetic and realistic approach to this important problem. As Dr. Jones points out in his closing paragraph, if this can be accomplished *"a thrill would go around the world: Christianity and democracy are alive!"*

AN EDITORIAL in January 15 issue of *The United Church Observer* of Toronto indicates that our Canadian brethren are faced with a problem similar to that in the United States in trying to arrive at a just and sensible policy with regard to citizens of Japanese ancestry. The editorial recognizes that, despite much progress made by the Canadian government, prejudice still exists. It then points out that there rests on the church "a responsibility to break down this prejudice, not by passing formal resolutions but by applying the Christian spirit to an actual situation."

The Canadian journal points to unanimous resolutions passed by various civic and regional bodies expressing appreciation for work done by Canadian Japanese farm workers in certain areas last year. It is clear that in Canada, as in the United States, the situation requires chiefly that contribution of good will, practically demonstrated, which the church can so well make. The editorial concludes: "This is one way in which the Canadian Christian can do concrete missionary work."

The Passing of Bert Wilson

NOTE: On Sunday morning, March 14, Bert Wilson, general representative of the Pension Fund, died in a hotel in Washington, D. C., following a heart attack. Dr. Wilson was in Washington in the interests of the Emergency Million campaign and was to have spoken on behalf of this cause on the very day of his death. Funeral services were held in University Park Christian Church of Indianapolis on March 17.

IN THE death of Bert Wilson the brotherhood of Disciples of Christ have lost one of their most vigorous and useful leaders. Few men have made as significant a contribution to the life of their times as did Dr. Wilson. A native of Nebraska, he was educated at Cotner College and the University of Nebraska. At Cotner he taught English for a time and in Nebraska he began his Christian ministry.

It was at Auburn, Nebraska, that A. McLean saw in this ardent young preacher, gifts which seemed to fit him for a wider ministry, one that was brotherhood-wide. He brought him to the staff of the Foreign Christian Missionary Society where "the bishop's" judgment was justified. Later Dr. Wilson headed up the promotional work of the United Society. Then there followed a term of service as president of Eureka College. From Eureka Dr. Wilson went to the work with which he was to identify himself for the remainder of his life, the Pension Fund.

During all his years with the Pension Fund and in his other positions of service, Bert Wilson worked with diligence and vision and passion. He always saw things in their larger proportions, though he neglected no task because it seemed a minor one. He was the author of several books, writing on missions, stewardship and the local church. He was a devoted member of a local church. A man of deep convictions, he spoke with

persuasive force on that which he believed. No one ever doubted as to where he stood. His associates have lost a valiant battler on behalf of the right and good. His influence lives, as *he* lives on in every triumph of eternal truth.

Citation for Doctor Jones

THE Round Table of Catholics, Jews and Protestants of Detroit recently awarded to Edgar DeWitt Jones its citation as having been outstanding in 1942 in cementing relationships between these three groups. For twenty-three years Dr. Jones has been pastor of the Central Woodward Christian Church of Detroit. He served a biennial term as president of the Federal Council of Churches of Christ in America. Those who know Dr. Jones best and who are acquainted with the quality of his ministry can well understand why the Detroit Round Table turned to him as the recipient of this significant award. A man of broad understanding and with unfeigned appreciation for those of groups other than his own, his entire ministry has been built upon good will. WORLD CALL rejoices in this well deserved honor accorded our distinguished contributing editor.

A "Grass Roots" Congress

THE Council of United Churches of South Bend, Indiana, of which F. E. Davison is president, is responsible for planning and setting up an unusually effective series of meetings for a community-wide discussion of the requirements for the building of a just and durable peace. The most significant feature of the South Bend plan, known as a "Congress on Postwar Peace," is that it really reaches out into all phases of the community's life. It is a "grass roots" Congress. Sessions are being held each Sunday afternoon. Delegates to the Congress, 220 in number, were appointed, not just from the churches of the city, but from labor unions, luncheon clubs, American Legion Posts, women's clubs and other groups. Besides the delegates, another 150 or 200 "visitors" have been attending the sessions. These may present questions in writing, but only the accredited delegates take part in the discussion. It is not a mass meeting. Each session is given to the consideration of a single issue related to the problems of an enduring peace. These include "Minority Groups," "Employment," "Food," and similar issues. Resolutions are presented, debated and adopted or voted down. Sentiment is developed. Thinking is stimulated.

Few terms have been more misused in recent years than that of "grass roots." Discerning people have come to suspect that when any gathering is announced as a "grass roots" meeting it results from the planned efforts of some pressure group. Such assemblies are seldom representative, for they are made up of people who come in response to a call that is marked by a certain degree of bias. The conveners call together people who agree on certain things; and they proceed to talk about those things on which they agree. The South Bend Council followed a wiser course. They secured the cooperation of community groups which were certain to have widely differing opinions on some of the subjects discussed. This was a real "grass roots" congress.

A Monumental Work

IT WAS in 1937 that Kenneth Scott Latourette, professor of missions and oriental history at Yale University, printed the first volume of a seven-volume series, to be known as *A History of the Expansion of Christianity*. Early this year the fifth volume came from the press, bearing the title, *The Great Century in the Americas, Australasia and Africa.**

The "Great Century" in the history of the Christian movement is counted as the period from 1800 to 1914. The fourth volume of the set dealt with this period in the history of Europe and the United States. The sixth volume, now in preparation—and already well on the way!—will discuss the same period as it concerns Asia.

The most recent addition to this comprehensive work is up to the high standard set by Dr. Latourette in the earlier volumes. With painstaking care, yet with swiftly moving sentences which make subdivisions of continents stand out in bold, clear relief, he tells the story of Christianity's growth in a period which, in the light of history, is scarcely past. With him one sees both the trees and the forest. And feels, through it all, the sweep of a great movement in human life.

This book—and the entire set—ought to be in libraries of churches and in those of all Christian ministers. That any Christian college should neglect to make it available to its students is unthinkable. It is a monumental work.

"Perilously Near Treachery"

TESTIFYING before a committee in Washington recently, Dr. Robert W. Searle, executive secretary of the Greater New York Federation of Churches, said that "whoever rejects the skill of any man on the basis of race or creed, comes perilously near treachery."

It frequently requires a strong statement like this to shake us out of our smugness. Viewed on the background of the present national crisis, few Americans would question the truth of such a statement. The meaning, however, is larger even than that—larger than the thought that we betray our own if we reject the needed skill of those who would give aid. The betrayal is a betrayal of the ideals and purposes which distinguish democracy from every other form of human government. To reject "the skill of any man on the basis of race or creed" is to accept the motivating principles of the worst in fascism. As Americans and as Christians we can follow no such course.

It Will Not Just Happen

INCREASINGLY, the pre-Easter period has added significance for the church. Attendance is at its peak. The church program gains momentum. People are spiritually receptive. It is an important time for evangelism and reconsecration. But these things do not just happen. They occur because plans are made and carried out. Easter, 1943, can be a great day for the strengthening of conviction, for Christian commitment and for glad, sacrificial giving for the world causes of the church. But it will not just happen!

**The Great Century in the Americas, Australasia and Africa* by Kenneth Scott Latourette. Harper and Brothers. $4.00.

Easter Faith

By VIRGIL A. SLY*

THE cross of Christ with all that it symbolizes rears itself against the dark sky of a war-weary world. For over two thousand years this shining symbol of hope has penetrated the mists of man's foolishness and ignorance as he has vented upon himself the wrath of his own futility. The cross is the hope of the world. It is our symbol of faith for troubled days.

It is true, we have:

—*A world in flames—but through the smoke and terror, a cross of peace;*

—*A world of blinding hate—but through the haze, a a cross of love and brotherhood;*

—*A world of greed and avarice—but athwart the selfishness of man, a cross of sacrifice;*

—*A world of distrust—but through the intrigue and suspicion, a cross of faith;*

—*A world of broken lives—but a cross that saves.*

Ours is not a pretty world but because of the cross it becomes a challenge to every Christian. Christians have faith in that cross and because of it they can and will change the world. Where are we to begin? Right here and now at Easter time in our war-torn day; here and now in our nation. Who is to do it? Every Christian, every soul that has faith in the triumph of the cross.

Increase of Paganism

America under the pressure and strain of war is becoming increasingly pagan. Problems of lowered moral standards, juvenile delinquency, the strain and terror of uncertainty, and the sense of futility have gripped us and led us astray. America can win the war and lose its soul. Spiritually, we have always been too late with too little. What we need is more Christians, more churches, more Christian schools, more effective churches, more active Christian cooperation, more concern about the unfortunate and helpless, more concern about social issues, more concern about the souls of men.

The Challenge of America

The opportunities are before us. Nationally, 60,000,000 men, women and children are unchurched; 27,000,000 American youth under twenty-one years of age receive no religious instruction whatsoever; 12,000,000 Negroes bewildered and distrustful; hundreds of thousands of minority groups unchurched and unreached; one divorce in every six marriages; staggering poverty as against lavish luxury; 14,000,000 petty crimes every year; and an annual crime load of $100 for every person in America. These are not figures for some other country. They are figures from our own nation, and some of them are applicable to the street on which each of us is living.

These are the opportunities for enlarged service. They constitute a tremendous challenge to Disciples of Christ to do a constructive work through a brotherhood organized to do the work of Christ. We have a significant program of home missions that approaches the problem of the unreached through evangelism, and the effective church through church development; a program of service to unchurched areas and of sustained support to underprivileged church groups; a program of institutional services that reaches out to the minority groups—the Negro, the Mexican, the French, etc.

There is a total family of more than 1,200 aged servants of the church—ministers, missionaries and their dependents—looking to the church of today for direct help in sustaining life.

Practically every writer today speaks with pride of the church as a guidepost to our nation, either the small white church in the rural district, or the large city church with thousands of members. For our own brotherhood there is maintained a loan fund for building, repairing, or reconstructing the edifices which to us are guideposts in the forward movement of the work.

World Christian Forces

Great challenges come to us for cementing the world Christian forces into more Christlike unity. Pressure is being brought from many groups, and in this our brotherhood participates, for a stronger Christian influence in world affairs through a union of Christian forces.

In our International Convention there is the opportunity for fellowship, the keynote of brotherhood—fellowship, exchange of ideas, the facing of great issues of the day, the launching of brotherhood plans of advance for the Kingdom.

Who can estimate the influence of our great National City Christian Church in the city of Washington today? The strain upon the churches and the church leaders in that area is beyond our imagination. From every state there have come hundreds of young persons who may find here a church home which may be the deciding factor in their lives.

These are supported through the Easter offering. As a Christian, every reader of WORLD CALL, every member of the church, has a basic concern in meeting these problems and seizing these opportunities. We read that men are dying to preserve the four freedoms, one of which is freedom of worship. We can lose that for which they are dying by our inertia and indifference. As Christians we will not quail at the immensity of the job we are given, and we will give in order that the forces of religion will move forward. We will have faith in that cross of Calvary rising undimmed above the wreck of contemporary insanity.

*Executive secretary of the department of financial resources of The United Christian Missionary Society.

Every Soldier Is Lonesome—Until

By MARGARET WEISBROD*

EVERY soldier is a lonesome soldier," remarked a man in our young people's group at Hattiesburg, Mississippi, "until he finds friends such as you folk. I walked the streets of this town and there was no one to speak to and nobody to care whether I was there or not. If you could realize the appalling aloneness that a fellow in uniform has in a strange town! Perhaps he is stared at as though he has no right to be there, which makes him feel ill at ease, or perhaps he is ignored, which makes him feel equally unnecessary.

"I had just been transferred to Camp Shelby and I knew no one. I inquired and found that my church denomination was not located here. Then I happened to drop in at this church and I was no longer lonesome. I was taken to dinner in one of your friendly homes; I met the young people of the church and was invited to join in their services and recreational activities; and now at the close of a very busy second Sunday with you, I feel as though I have always been here."

That was the way a lot of the men felt, even though they did not always express themselves so volubly.

Sunday was a full day for us at Central Christian Church and it began early. For most people, Sunday has no early morning; like Minerva, who sprang full-grown from the brain of Jove, it is known only in its maturity. We arrived at the church between 7:30 and 8:00, ordinarily, for many of the soldiers came to town at that time.

No special invitations to attend Bible school and morning worship were sent to soldiers, for that would have been competing with the chapel services, but some men had week-end passes, whereas others came to town on Sunday morning because they preferred a civilian service. It was the latter group who came to church early, for they could be sure of getting there only by catching an early morning bus. They were in the habit of coming by to chat as soon as they reached town, then they would get breakfast and a shoe shine and be back in time for the beginning of the church school. Except when detained by congested transportation, soldiers seldom came late—it was the civilians, living in town, who reserved that right.

After Bible school and morning worship, some of the fortunate men were taken to dinner by church members, as is done in so many places. We had found, however, that for those who wanted to remain in town for the evening program, the afternoons dragged monotonously, in spite of excellent recreational facilities offered by various social agencies.

The crux of the trouble was that they wanted companionship in homelike surroundings—to be with people who would take the place of their families and friends at home—so we had set up an afternoon informal social hour which was usually held at the artistic little USO-YWCA Cottage near the church.

There were table games and singing around the piano and refreshments, with the men doing K.P. at dish washing. Sometimes there were picnics or watermelon cuttings or hamburger fries for variety, but we always finished just in time to get to the young people's devotional meeting. There, the soldiers took part in discussions and other features of the program. Then followed a song service and short sermon, with the soldiers and girls forming the choir. The last activity of the day was a theme party or a "sing" or some other planned and directed activity, with light refreshments, ending with the Fellowship Circle.

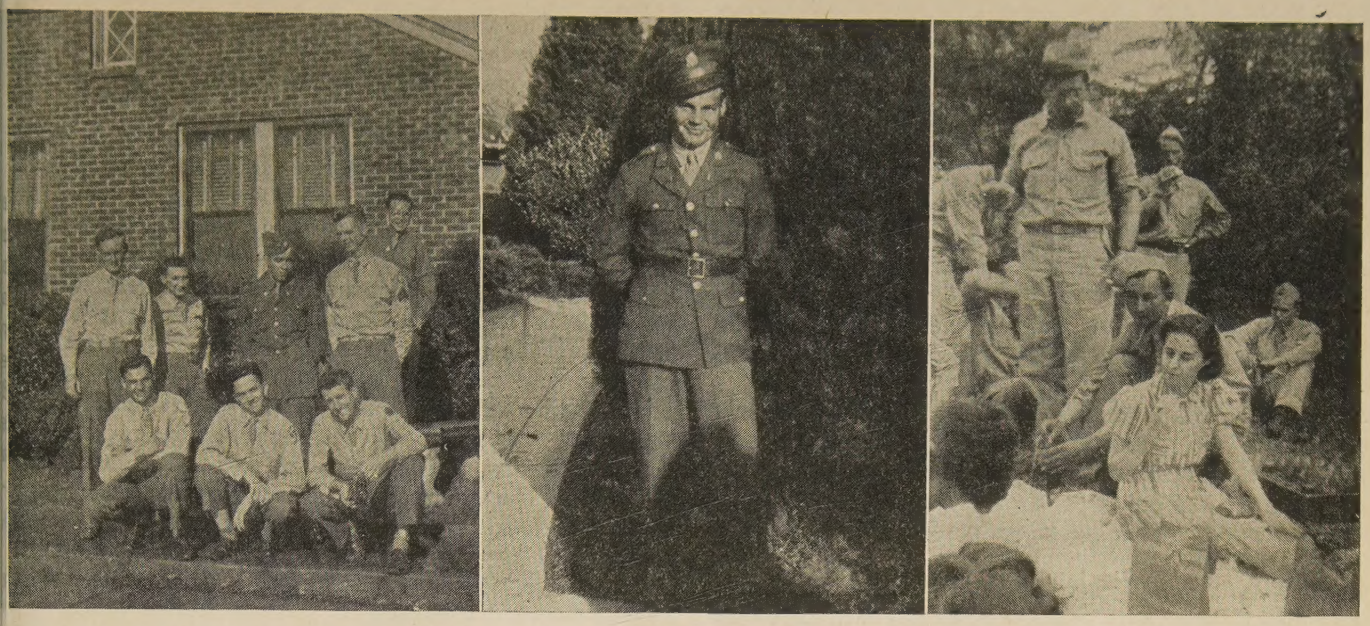
With the time being so completely filled, no man need go back to camp before the day ended or get into questionable company because he had nothing to do. Neither could he feel alone and unwanted for we had a saying that a man might be a stranger for the first five minutes, but after that he was an old-timer and one of the "gang."

We had in our regular group a number of boys who had first joined us at the USO cottage. Woody was introduced to us at the Cottage one day when we had stopped to leave WORLD CALL and *The Southern Christian Courier* for the reading room. "You two have something in common," stated the USO director, "for Woody is a cook at camp and you," she said turning to the Director of Activities for Service Men, "are the cook at the Christian Church." After a few words of greeting Woody was invited to join the group on Sunday.

When we arrived at the Cottage, Sunday afternoon, a soldier rose from one of the front rooms and followed

*Miss Weisbrod is program supervisor of camp community work for the Committee on War Services of Disciples of Christ. For 11 months she was engaged in soldier work with the Christian Church at Hattiesburg, Miss. This article is based on experiences at Hattiesburg, though the names used are fictitious.

Group at Hattiesburg, Miss., near Camp Shelby. Miss Weisbrod is fourth from left in front row



Some of the boys who made the Hattiesburg Christian Church their "home church" during their training period at Camp Shelby, Mississippi

us to the kitchen. "When do we begin making the sandwiches?" he asked with one of his shy smiles as he rolled up his sleeves. It was a moment before we recognized him as the man whom we had met there that week.

Over the sandwich preparations he talked about army life and his life "back home." When we left to return to the church for the young people's meeting and the worship service, Woody went with us. The next Sunday afternoon he was at the Cottage and again helped with refreshments and the dishes. When we were ready to leave, he was invited to attend the evening services and the social hour, but this time he hung back. "They made me talk in the young people's meeting last Sunday, and I was scared to death. It was the first time I had ever talked in public. Don't think I could stand it again."

"You need not be called on," he was told, "if it will keep you away. We'll speak to the leader about it."

"Well maybe," he broke in, "you'd better not say anything. Maybe—maybe it'll be good for me to talk again." So Woody went along and talked in public for the second time. After the meeting, he was asked to sing in the young people's choir. "I couldn't. My knees would knock together," he said. "And anyhow, I can't sing." But he went and sang lustily, even though it might have been tunelessly.

Woody had not been a church-going boy; and when he left us later for Officers Training School, we wondered whether he would continue to attend church and whether he would find a church in which he would feel at home.

That the church was like home to the men—a place where they "belonged"—we had impressed on us orally and by letters; and like home, they never wanted to leave it until necessary.

How well we remember one Thursday night for which a blackout had been announced. It was the custom to have coffee and doughnuts and conversation back in the primary room after choir practice, for it seemed to us that an hour or less of singing was too brief to justify the unpleasantness of transportation difficulties and the giving up of one evening each week. So choir rehearsal became a "special occasion." Feeling sure that everyone would be in a hurry to leave early on this particular evening, we rushed preparations so that the coffee was ready when the last note was sung. For once the conversation was cut short and the crowd invited to leave. When the lights had been turned out and we opened the front door, imagine our surprise at finding the group of young people sitting on the steps.

"Don't think you can rush us away. We're having too good a time; so we've decided to stay here and have a blackout party," we were told. Fortunately for our peace of mind, the blackout occurred late, by which time they had departed to the bus station and their respective homes.

Choir practice was the occasion for our introduction to one of the bands. Harry, one of the band boys and a member of the Christian Church, brought four of their fine singers one night and in subsequent weeks others came also. Of all, Tommy and Dick were with us longest and most frequently. At the close of his first Sunday with us, Tommy said good-night with a serious expression taking the place of his usually laughing one. "I want to thank you for a wonderful day," he said holding out his hand, "and to make a confession. This is the first time I've been in church in almost two years, but from now on I'm coming whenever the band doesn't have to play."

Not only Tommy, but also Dick, his chum, kept that promise, and when they were finally transferred, the choir missed two beautiful tenor voices and our hearts were made sad over having to part with two friends. Dick expressed their sentiment at parting when he said ruefully, "We're just realizing what we missed all those months before we found this church and met you people."

One is appalled by the thought of what might have happened if the church had failed to provide friendly, cordial hospitality for men of the Service. One man, who frequently expressed his gratitude for a service rendered his wife and for the friendliness shown to them, wrote back to say that, even though he was of another brotherhood, he would always look up the Christian Church first on being sent from camp to camp, "for you have shown us that yours is truly a church of God."

The church program was one of wholesome social fellowship, of personal service, and it was one of spiritual healing also.

Franklin, one of the fine boys who joined the church, remarked in a letter, "It makes no difference how tired a fellow is after a hard day at camp or out on the range, if he can get in to church for an hour he feels different and the grind doesn't seem so hard when he gets back."

Franklin and Phil accepted Christ at the same service. They were in the same outfit, and although they had not been pals before, they now were drawn together by a bond. No task was too difficult for them to undertake, for they felt keenly their responsibility as members of the congregation. It was they who stepped into the breach when things went wrong; who "pepped up" the party; who served, or squeezed lemons when help was needed.

Of all the men who came to see us on our conference days, none came so frequently as Franklin and Phil. Perhaps it was merely to talk of home, but again there might be a problem that was vexing. "Just wanted to let you know that I was in town and to give an account of myself," was the usual method of greeting on such occasions.

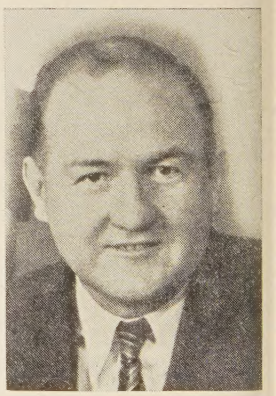
We have seen many people happy over having made the decision for Christ, but it seems as though none was so deeply and seriously concerned as Phil. He simply radiated happiness. Gay, always ready for a good time, underneath there was a serious, thoughtful strain. When things were a bit muddled, it was Phil's faith and encouragement that made it easier to take up the burden. Again and again he wrote so sincerely and honestly of what his new life meant to him, and in parting he voiced the beautiful faith of a Christian. "It's going to be tough, leaving my church and my friends, who have meant so much to me," he said, "and I'm going to be looking forward to coming back when this war is over. But, if I don't come back and we don't get to meet here, I know we'll meet in the next life. Isn't it wonderful? I never had that to look forward to before."

Before Franklin and Phil left, they took a memorial light in the church which is to be built after the war. The one they selected is that over the choir, "just where we always sat."

We like to think about that light shining on through the years above the place where they sat every Sunday—that light, symbolic of the glow which they kindled in the hearts of those who know and love them; symbolic, too, of that Light which entered and shines steadfastly in their own hearts and lives.

War Challenges the Rural Church

By EDWARD D. HAMNER



Edward D. Hamner, pastor of the Christian Church at Halls, Tennessee, is president of the Disciples' Rural Fellowship which met in Indianapolis, Indiana, on March 9, 1943. All Disciples are eligible for membership in the Disciples' Rural Fellowship

WAR not only challenges the church's message of love, but it challenges the very existence of the church, threatening to overwhelm it in the "all-out" struggle for military victory. But the church must not let us forget that victory, with the loss of a vital religion, would really be defeat.

Perhaps more than to any other group, the war brings hardships to the farmer and the farmer's church. Yet to rural people, hardship is no new experience. Their hardy forefathers conquered a wilderness and developed the greatest agriculture in the world. Setting forth in covered wagons, without the ordinary comforts and safeguards of life, those pioneers naturally turned toward the Heavenly Father for strength and courage and guidance. The difficulties which their sturdy offspring face today are no less real, for being different in kind. But they can be met, as in those pioneer days, through faith in God.

Loss of Young Men and Leaders

First among the challenges of war to the rural church is that of CHANGE. Most village and country communities are suffering great losses because their finest young men are going into the service, and many of their best leaders are going to work in defense industries. But in every crisis, new and often undreamed of resources are discovered. The church can find among its members those who can help fill the gaps in leadership, and who may develop into superior leaders.

Changes due to gas rationing must also be met. The church may provide recreational needs nearer home. It should also encourage constructive home life, with Bible study and good books taking time previously spent in less constructive pursuits. The opportunity is present for great improvements in home and community life through the leadership of the church.

Threat to Spiritual Mission

A second challenge is that of SECULARISM. The church is likely to have pressure put upon it to become an agency for war promotion, rather than a

spiritual agency. Though church members may be heart and soul for their country, they must remember that there are other ways to carry on war work, but nothing can substitute for the ministry of the church, particularly under the conditions of privation, separations, anxiety, tragic sorrow, and the other strains of life imposed by war. The manpower shortage on the farm will increase the temptation to take no time for the church—to keep tractors running on Sunday, to use week-end labor from the cities, or to use the whole Lord's Day for rest from physical exhaustion, with no consideration of spiritual needs. The church must remind people that we cannot afford to make such an "all-out" effort that the religious life suffers, just as you cannot take stones from the foundation to add a story to a building. There is also the temptation to forget that the soil is holy, and to take from it for temporary ends what cannot be put back in generations. The church may witness to the sacredness of the soil, and of all life, against every non-religious influence which would destroy the soul.

Need for Heartening Ministry

The challenge of DESPAIR is tremendous. In many cases the church's message has been largely that of personal salvation, and sectarian emphasis. The message of personal salvation may never be neglected; but in times like the present, the church may well put great emphasis also upon such fundamentals of Christianity as faith and courage. Despair grips the hearts of young men who are called into service. It weighs upon the hearts of mothers and fathers, young wives left at home, and other loved ones. It is likely to overwhelm those who have more labor to perform than their bodies can stand. The church is the one institution in the community which has a message to hearten and strengthen. Let it present with increasing emphasis the faith in God which alone can keep us from despair.

Needs of Hungering Humanity

HUNGER is another challenge. Most of war is negative, destructive. But food is positive. It gives life and health. While the ravages of war make starvation a terrible reality to millions, the farmer has an opportunity to provide for the needs of hungering humanity. It will lessen fatigue and ease the strain if he labors with the purpose of helping to provide in a spirit of Christian brotherhood for the relief of distress in all parts of the world, as well as in his own country. Greater production of food will save lives and will help to make friends for our country and for our religion. This is positive Christianity, as well as patriotism.

A Time for Sharing

The church must stress, too, the challenge of STEWARDSHIP. Larger incomes are the rule in rural areas at present. The farmer deserves this increase, not only now but permanently. But he needs to realize that there are needs greater than his own which must be met. Has his church heretofore felt that it could do little or nothing for the missionary cause? Now is the time to share generously in this greatest of all human enterprises. Has the farmer felt that he could not afford to contribute to his church's debt? Now is the time to pay past due obligations of the church. Has he realized that while his own income has grown, his minister's salary will buy less and less? Now is the time for the rural church to show appreciation for faithful service by greater contributions for the minister's salary, and by joining its minister in the Pension Fund. All such advances need to be made upon the basis of Christian stewardship, rather than temporary expediency.

Education and Evangelism

Perhaps the greatest challenge is that of TOMORROW'S WORLD. Tomorrow's population in the United States will be largely the descendants of today's rural people. Tomorrow's leaders will come predominantly from the farm and village of today. America, population statistics show, will be either Protestant Christian or pagan. Earnest attention, therefore, needs to be given to the improvement of the church school, to reaching the unreached, to providing the Scriptures for every family, to Christian evangelism, and to the enlisting of more and more people in church attendance and Christian service, to the end that our nation tomorrow may be Christian rather than pagan. Many who have left the country and the village because of war work will remain in urban life. Will they make a contribution to religion there? If those now leaving have not been reached adequately by the church, the challenge is but the greater that the next generation shall be reached by a united Christian education advance today.

The Church and Its Men in Service

Some of the men who come back from war may have a deeper interest in the church, but others may have lost interest. Is the church trying to strengthen their faith by its Christian interest in them? Letters by the Christians back home, Testaments and devotional books from the church, and similar efforts by the local congregation will help to strengthen the soldiers' faith for the task of world reconstruction which they must face after the war. The church will contribute toward a just and durable peace—or an unstable, pagan world—by the attitudes it creates and the leaders it develops now.

Facing Tomorrow With Faith

Some people are pessimistic about the future of religion in rural America. Unquestionably the past two decades have found religion at a low ebb here. But the church has in it both great Americans capable of leading it forward, and a divine Spirit capable of empowering it from on high. The church, more than any other group—social, educational, or political—can meet the challenge of war with a constructive leadership and a divine message of good will. Fired by the example of intrepid pioneers, with the unbeatable American spirit turned to high ends, the rural Christian of today faces tomorrow with faith in the Eternal. Our country and village churches *will* give Christian leadership to this generation, as did Nazareth and other Galilean villages long ago.

Committee On War Services

By FERNANDO HOOKER GROOM*

F. H. Groom

WHEN the United States Government embarked on the program of national defense, the Disciples of Christ were among the first to recognize this as perhaps the greatest challenge the church has ever faced. With millions of young men in camp, many of whom had never before been away from home, and all of them exposed to unusual temptations, and with other millions of our citizens transplanted to manufacturing plants—all the churches saw the greatest home missions opportunity of a century.

President H. B. McCormick of the International Convention, in consultation with the officers of The United Christian Missionary Society, appointed a committee with the following title: "The Committee on Work Among Men Engaged in National Defense." After Pearl Harbor the name was changed to read: "The Committee on War Services." Both the St. Louis and Grand Rapids conventions endorsed the appointment and program.

The present personnel is as follows: Kenneth B. Bowen, Covington, Ky.; John W. Harms, Chicago; Clifford H. Jope, Indianapolis; M. Owen Kellison, Indianapolis; Mrs. H. B. Marx, Indianapolis; C. D. Pantle, St. Louis; Wm. A. Pearcy, Indianapolis; Carroll C. Roberts, Washington, D. C.; John A. Tate, Richmond, Va.; W. H. Walker, Bloomington, Ill.; Willard M. Wickizer, Indianapolis; and F. H. Groom, Cleveland.

The writer is chairman of the Committee and Willard M. Wickizer is executive secretary. Howard R. Dungan and Miss Margaret Weisbrod are field supervisors. H. G. Haney of Richmond served as field representative prior to January 15, 1943, when he resigned to accept the pastorate of the Eighth St. Christian Church at Greenville, North Carolina. He did an outstanding work. Mr. Dungan succeeds him in the work among soldiers and Miss Weisbrod will give particular attention to the work in defense centers.

The work among soldiers consists (1) of aid to the chaplains in their work within the camp, and (2) supplemental support of the churches in the communities adjacent to the camp. In the former field the home churches are furnished with literature, cards, etc. designed to "keep the lines of communication open"—to use an army expression. Among Disciples, there is close contact between soldiers, sailors, marines, and their home churches. Some of the chaplains are being furnished with communion sets—both the smaller ones for hospital work and the larger ones for use in the field.

Perhaps the most important phase of this ministry is in the aid to the churches adjacent to the camps. Many of our churches in these localities are weak and the task has been too heavy for them to undertake alone. It is in this adjacent community that the service man spends his leisure time, and here he meets his greatest temptation. There are plenty of places offering the wrong type of recreation. The church must provide for these men, a dignified, decent place of worship and, in addition, clean, wholesome entertainment, and normal social contacts. Our committee has employed pastoral helpers in the larger centers, and in some cases part time stenographers and helpers to enable the pastor to meet the burdensome requirements. For example, it is said that we have in Camp Shelby, more men of our faith than in the whole state of Mississippi outside. The church at Hattiesburg is one that has received substantial help. Alexandria, Louisiana, where there are three large camps, is another.

The Committee on War Services also has an active program of service in defense communities. Here whole families, including many small children, are involved, and in most cases the plight of these children is most pitiable. The chairman of the committee visited one large community where thousands of men and women are employed, and found people living in trailers, dugouts and tents for miles around the plant. A social worker who had made a recent survey, stated that juvenile delinquency in that section had risen at an appalling rate. In many of these cases, as in a few of the army camps, the work is too big for one congregation and an interdenominational approach is made. Our committee then makes a generous appropriation to the interdenominational group, such as local or state federation. In other instances we have strengthened our local congregation in that area, enabling it to meet the expanding need.

The latest project advanced by the Committee on War Services is one of vast importance. We are attempting to find ten or twelve women who will volunteer their services for a year on purely subsistence basis. These women will be brought together and given three weeks of intensive training and then assigned to service in camps and defense communities. Some will serve our own churches, and others will work interdenominationally—all of them organizing friendly visitation, improving the religious education program of local churches, conducting vacation schools, nursery schools, etc. These women should be between 30 and 50 years of age, in good health and in possession of a college degree or its equivalent. Above all they must have leadership ability.

Pastors are being asked to recommend candidates. We believe this project represents a large step forward and we have no doubt but that we shall have more volunteers than we can support.

*Pastor, Franklin Circle Christian Church, Cleveland, and chairman of Disciples' Committee on War Services.

The Churches Must Act

Resettlement of Japanese-Americans Is a Challenge to Christians

By E. STANLEY JONES*

I AM afraid I'll have to change my mind," said a bitter critic of Christianity in one of the Japanese evacuation centers, "for the Christian church is our one hope. The Christians are the only ones who really care."

Doctor Jones

This expresses the growing feeling of many Japanese-Americans in the Relocation Centers. The Christian church has shown that it really cares. A qualification must be expressed in the words of an official report: "If there is any fault to be found, it has undoubtedly to do with the fact that too many Christians, from fear of fomenting disunity in time of crisis, kept silent when the anti-Japanese forces were most vociferous." But even this must again be qualified by the fact that "a number of leading church people did yeoman service in keeping the real issues before those concerned with policy making."

On the whole, the church showed itself Christian in the days when the Japanese were being torn up from their roots and concentrated in Relocation Centers. It is a magnificent story. The churches came together for united action in "The Protestant Church Commission for Japanese Service," private agencies helped, individuals and churches softened the shock of transplantation and have kept up the morale of the evacuees in a thousand ways. In the words of a Japanese pastor: "The Christians have helped in the disposal of business and other interests, securing suitable tenants for their houses, caring for their children, providing hot meals on the last days, and providing cars for the transportation of people and luggage to the train."

Moreover, within the evacuation centers the Christian groups have been the vital centers of the enforced community life. They have organized schools, community projects, recreation, and have kept up the morale of the interned community in general. The church life means more to Japanese Christians than it does to Caucasians, for the church is usually the one center around which life is organized.

I went to two of these Relocation Centers and expected to be speaking to a camp rabble. Instead, the whole thing was as orderly as a cathedral: boys stood at the entrance to the Race Track Grandstand and passed out cyclostyled programs of the meeting, though it was a week night; the singing of the choir and the violin and vocal solos would have done credit to any church in the land. A loud speaker carried the voice to the seven thousand assembled.

What message did they want to hear? Some word of "sympathy" for their present predicament? I was told that they did not. They wanted to know how to face life under these circumstances and to face it with courage and adequacy. So I chose the subject: "The Christian Answer to Suffering, Merited and Unmerited." I tried to show the possibility of taking up justice and injustice, pleasure and pain into the purpose of our lives and transmuting it and using it. Using it, mind you, and not merely bearing it.

You could feel the response coming back to you as they listened in pin-drop silence and hung on every word. They were kind enough to write me afterward and state that "the message raised the morale of the camp 100%." Now note the type of message to which they responded: not sympathy, not a promise of what we and others could do for them, but the possibility of their facing the whole tangled web of human conditions and making a pattern of achievement in spite of those conditions—*that* was what they seized upon as the basis of morale.

Moral Fibre Back of Morale

Now a people who can seize upon that as the basis of morale have something within them—moral fibre. A book will probably be published entitled, *The Day Before,* giving the sermons the Japanese pastors preached to their people the day before evacuation. These sermons must have moved the hearers to their depths, for they moved me profoundly. But what was the note in those sermons—self-pity that this had happened? If so, they had a case for it, for here they were with 98% of them loyal to their adopted land, believing in democracy and yet treated as possible enemies. It was a strain both upon their faith in their country and in democracy. But these sermons revealed a faith in both Christianity and democracy—in spite of. Some said, "This is our contribution to our country—to face this manfully and cheerfully and make something out of it—in spite of."

My prediction is that these Japanese-American Christians are going to add a new chapter to Christian living in America, and are going to enrich the moral and spiritual life of this country. They have already done this to those close to them. "They are leading captivity captive," in the words of one who knows them well.

Christianity Tested

Their Christianity is holding up under the strain and is a force for living amid adverse circumstances.

What about our Christianity—the Christianity of the rest of America? Will it hold up as well? It has done well, so far, on the West Coast, but the supreme

*Dr. Jones is a Methodist missionary to India, author of many books, distinguished preacher and lecturer.

test has not come for the rest of us. An astonishing possibility has been opened to us. Never, in war time, has such an opportunity been opened to the Christian church.

Government Looks to Church

It is nothing less than this: The Christian church has the opportunity of being the agent of the resettlement of these Japanese-Americans across the country. The Federal Government has approved and further states that "the Christian church is the best agency for the relocation of these Japanese-American citizens," and it adds, to do so would be "a distinct service to the country."

There are some 35,000 evacuees available for employment anywhere in the country—except in the evacuated western defense area.

Each evacuee must have definite assurance of a job and a welcome before he is permitted to enter any community. The government will not pay traveling expenses. These are borne by denominational groups, the evacuees themselves, or by various service agencies. That they will become quickly self-supporting is assured by experience, for they are hard-working and have initiative. Among the Japanese are some of the finest farmers of the world. Fifty thousand farms in New York State alone have been sold because of no available farm labor. These two facts can be put together.

Instead of supporting them in comparative idleness in Relocation Centers, the taxpayer should jump at the chance of making them into contributing factors—helping to feed this and other countries.

Objections Answered

Let us look at the possible objections and let us answer them by saying:

(1) There has been no known case of sabotage by the Japanese in Hawaii, says Mr. Stimson, Secretary of War.

(2) The F. B. I. reports that there has been no known case of sabotage on the West Coast by the Japanese.

(3) There are 5000 Japanese-Americans in the armed forces of America.

(4) The Japanese-Americans have more young people in college per capita than any other group in American life.

(5) Their crime percentage is the lowest of any group in America.

(6) They had almost none upon relief during the depression.

(7) I have been in high schools where a Japanese boy had been chosen by the student-body as the president of the student body. When I asked how it happened, the reply was, "The finest boy in the school and the students are fair—so they chose him."

Will the rest of America be as fair as those students and judge a man by what he is and not by his racial antecedents? Some of the finest citizens of America are from German and Italian stock and we are proud of them. We should also be proud of these loyal Americans of Japanese descent.

Remember that 70% of those in Relocation Camps are American citizens and 60% of them are either Christians or pro-Christians.

The government commission's Memorandum on Relocation says: "Wide distribution of evacuees with opportunity for free enterprise is a sounder social policy than mass segregation with controlled labor." The Protestant Church Commission for Japanese Service adds: "This policy of relocation maintains and fosters true Americanism, good morale, diminishes the difficulty of reintegrating them into normal life after the war and results in increased production."

One thing stands in the way—*prejudice*. But prejudice against a man because of his racial origin is the hall-mark of nazism, the thing against which we are violently protesting even unto death. Shall we adopt nazism's racial prejudice even while fighting against it? If so the Nazi wins. He has infected us with his virus. Democracy speaks another language: it believes in the possibilities of all people and judges them not by their racial origin but by their character, their loyalty and by their contribution. Judged by that standard these Japanese-American Christians will make American citizens of whom we may well be proud.

Suppose, if the worst came to the worst, there should be local disturbance and some of them should be killed, would that be as bad as slowly killing off the soul of a people behind barbed wires—people who want nothing except an opportunity to show that they are good Americans and good Christians? Besides, if the church does nothing in this crisis then what will happen to its soul when it is faced with its supreme wartime opportunity to demonstrate its spirit?

Permanent Detainment Never Intended

The setting is all ready for action. Government is ready and anxious to cooperate. The War Relocation Authority is the Government civilian agency which took over the custody of the Japanese evacuees when the military responsibility for them ceased. It is made up of "men and women of fine character and ability with true social vision." It was never the intention of the Government to keep these evacuees permanently under military control in the camps. Hence, the name —Relocation Centers.

The Christian church has an organized committee representing all the Protestant churches, called "The Committee on Resettlement of Japanese Americans," with headquarters at 297 Fourth Ave., New York, from whom information may be had. The Federal Council of Churches of Christ in America and the Home Missions Council of North America sponsored it in cooperation with the Foreign Missions Conference of North America. Various denominational bodies have indorsed it and have set aside funds to help. The stage is set for action. The next move is with the local churches.

Will the local churches be Christian enough and big enough to undertake this task? If so, a thrill would go through the world: Christianity and Democracy are alive!

At Southern Christian Institute, Edwards, Mississippi: Left, bedroom in home economics apartment; center, S. C. I. gets the tip-off; right, typical Negro rural school near Edwards, taught by an S. C. I. graduate and served by the Institute's rural library service

Disciples and Negro Education

By JOHN LONG*

A SHORT while ago Dr. Enos E. Dowling of the School of Religion Library, Butler University, showed me a most interesting document which he had just salvaged from some "junk" papers from the Butler estate in Indianapolis. It was the long-lost original charter incorporating Southern Christian Institute. He had a copy of it typed for our library.

The charter reads in part:

"Be it enacted by the Legislature of the State of Mississippi that Ovid Butler, O. A. Burgess, W. W. Dowling, P. W. Jameson, J. M. Telford, W. F. Black, Elijah Goodwin, and William Wallace of Indianapolis, Indiana, Henry Musgrove, George A. Smythe and George L. Potter of Jackson, Miss., George Owen, B. T. Montgomery and Leven Woods of Warren County, Miss., and Wm. T. Withers and Thomas Munnell of Lexington, Ky., be and they are hereby appointed commissioners by and under the direction of whom or any of them subscription may be taken and received to the capital stock of 'The Southern Christian Institute' hereby incorporated. . .

"The object and purposes contemplated . . . are hereby declared to be to establish, build up, sustain and perpetuate . . . . an institution of learning in sympathy and harmony with the Christian brotherhood of immersed believers of the Christian faith for the education of the colored people of the southern states with such school departments and professorships therein as said Board of Trustees may deem necessary or proper for the instruction of the students in every branch and grade of education that may be required to educate and prepare teachers for the common schools of the country for colored children to teach and inculcate the Christian faith and Christian morality as taught in the sacred Scriptures discarding as uninspired and without authority all writings, creeds and articles of faith subsequent thereto."

This charter illustrates at least one way in which the Disciples of Christ are different from any other major religious body: Of the commissioners named in the Charter approved March 5, 1875, eight were southern and eight northern. The Disciples of Christ are the only communion with churches north and south which did not divide as a result of the War Between the States.

This doubtless dulled the edge of our early missionary enthusiasm for the freed men. We were not a part of the passionate program participated in particularly by the churches of the New England area, when within six months from the start of hostilities in 1861 the Congregationalists had started the school which is now Hampton Institute, the best equipped and most heavily endowed of all Negro schools. During this crusade it is estimated that benevolently minded northerners gave a total of about $6,000,000 for the education of Negroes. Much of it was given in a spirit engendered by the hatreds of war, but the biggest tragedy was that the giving was discontinued when the work was scarcely started.

Within ten years after the start of the crusade the wells of philanthropy of the North had almost dried up. Later exceptions included outstanding gifts by a few like Rockefeller and Rosenwald. The discontinuance of the Freedmen's Bureau in 1870, the disquieting stories of political corruption and fakirs, the weariness from the years of war with its tumultuous aftermath, the action of southern states in passing laws guaranteeing the equal education of Negroes—all contributed to the disposition to let the South look after its own future.

It was then that the Disciples of Christ came into the picture. There were some interesting instances of concern during the war, as illustrated in the work of Randall Faurot, Chaplain of the Army of the Tennessee, who undertook to teach a group of ex-slaves confined in his camp. Their needs and possibilities so challenged him that he and his wife decided to move farther south and devote their life to that work when the war was over. They settled in Jackson, Mississippi, and began at once the establishment of a school.

About the same time, Thomas Munnell, one of the original commissioners of the S. C. I. charter and secretary of the American Christian Missionary Society, persuaded William Irelan to open a school at Hemingway, Mississippi. The people of the community were not receptive to the idea of a school for Negroes and Irelan barely escaped during the night with his life.

Wm. T. Withers, of a very distinguished southern family, also an original commissioner, offered to give a large plantation south of Edwards. This was in-

*President of Southern Christian Institute, Edwards, Mississippi.

Student group at Jarvis Christian College, Hawkins, Texas. Jarvis is an accredited senior college

dicated in the charter, but there were so many stipulations as to buildings and improvements which had to be done by a stated time that the trustees had to reject the gift. However, while in this area they discovered an available plantation west of Edwards and bought it in the name of Southern Christian Institute.

Mr. Faurot was secured as the first president. Within six weeks he died of acute malaria. Jephthah Hobbs was president until January 1, 1890. So little support could be secured from our brotherhood and the school was then in such desperate circumstances that the trustees turned over the controlling stock to the American Christian Missionary Society. That fall they secured the services of Mr. and Mrs. J. B. Lehman. The record of their consecrated service for forty-three years and of Mr. Lehman's death was reported in the February 1943 issue of World Call.

In 1891 the American Society employed C. C. Smith to serve as secretary principally to raise money for Southern Christian and another school for Negroes called the Louisville Bible School. This work was taken over by the Christian Women's Board of Missions in 1900 when they were given title to all the Negro property of the American Society. Mr. Smith continued as superintendent of Negro schools and churches until his retirement in 1912, when Mr. Lehman assumed that work in addition to the work of president.

Space does not permit a detailed statement of the development of the work, but important phases included the establishment of other schools in Kentucky, Alabama, Virginia, and Texas; the employment of Miss Rosa Brown and P. H. Moss as national field workers; and the organization of the National Convention representing our 516 Negro churches with their 40,452 reported members in twenty-four states and the District of Columbia.

During the depression years, The United Christian Missionary Society found it necessary to discontinue much of our Negro work. All of the schools were closed except Jarvis Christian College in Hawkins, Texas, and Southern Christian Institute. At the time of our greatest need, with opportunities for advance never brighter, our churches failed to give sufficiently even to maintain the proportionately small program which was ours here and around the world.

Failure to support our work as we should has caused our Negro brethren to question the sincerity of our declarations of interest in their behalf. Why withdraw from a cause when the need is greatest? It is true that Negro schools have improved, that some states now spend more for Negro education than they spent twenty-five years ago for all education; but it is also true that today they spend proportionately less for Negro education, and that Negro schools even more than retain their relative inferiority. In Mississippi, for example, the status of Negro education has greatly improved, but we still spend a state average of $9.88 for each white child to every $1.00 for the Negro child. Our average salary for the rural Negro teacher is still only $125 a *year*. Why close some of our schools and support the others inadequately when 28 per cent of our Negro churches are without ministers and the 374 churches which our new *Year Book* reports with ministers are served by 235 men.

Unfortunately, the average Negro Disciple does not have a feeling of "belonging" to our total brotherhood life. He wonders for instance why it is that although there are a number of eminent business and professional men and women among them, no Negro has ever served as a trustee of the United Society. Some of the present thinking of the National Convention could easily develop to the point of separation as happened among other communions seventy-five years ago. No greater tragedy could befall us.

Our only excuse for being as a brotherhood is our Plea of Christian Unity. We ought certainly to practice it among ourselves. Our Negro work offers us an ideal medium for demonstration. We began it in unity. By practicing the spirit of our Master we can continue it that way. All of us, north and south, white and black, need to give prayerful study to Matt. 7:3-5. Especially helpful is Moffatt's translation which reads:

"Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in

Athletes who have won their coveted "J" are prominent in this picture of a Jarvis student group

your own eye. You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye."

Our white brethren need to acquire some of the forbearance, patience, and tolerance exercised by most of our Negro brethren. All of us need to get rid of our present stereotyped attitudes and seek to learn the truth. Knowing the truth is the only way to get free from our fears, our prejudices, or any other sin. The preservation of any ideal requires sacrifice. The ideal of true brotherhood and unity is certainly worth any sacrifice we can make. As Disciples of Christ we ought to be willing to make any sacrifice to help him realize his prayer—the prayer that they all be one.

A Church of All Peoples

By DAN F GENUNG, JR.*

All People's Christian Church and Community Center, Los Angeles. Formerly this was the home of the Japanese Christian Church and Institute

"Ain't nothing to do at home—can't we do something here?"

PLAINTIVE words like these come to our ears on those evenings when we have no planned activities in the newly established All People's Christian Church and Community Center. Tonight two fourteen-year-old Mexican boys entered the playground, saying, "It's lonesome at home. We just want to sit in the swings." They were serious. The parents were away from home at work in one case; the other boy has no parents. Time drags on their hands and they, along with scores of other Mexican, Chinese, Negro youngsters in our neighborhood at 822 East Twentieth Street, Los Angeles, come to us for some sort of after-school recreation.

Because such conditions existed on eastside Los Angeles, The United Christian Missionary Society decided to utilize as a community church and center the property which was formerly the Japanese Christian Church. When the tragic evacuation of our Japanese brethren left two splendid buildings and a playground, the U.C.M.S., after surveying the district and its needs, sent Mrs. Genung and me to organize group work and recreational activities and to build, if possible, a community church.

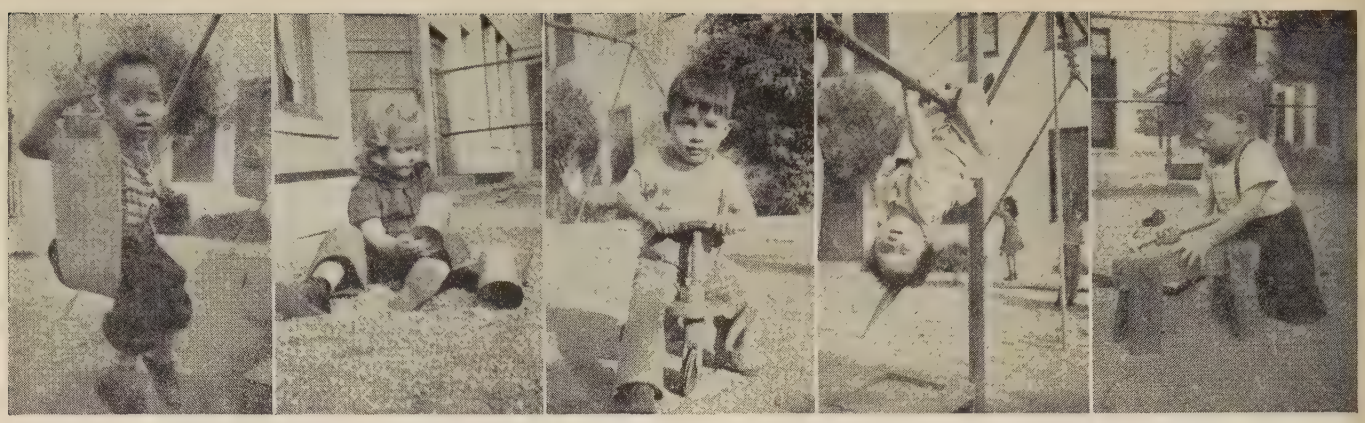
Need for such an enterprise, for leisure-time activities and for religious and ethical motivation, is apparent. Unguided boys in their late teens loll in the sun half a block away, tossing their long-bladed knives at one another's feet. Their "zoot suits" and hair ducktailed in back, plus the wide-brimmed black hats, advertise their membership in the "Pachuca" gang. The "Pachooks" are the largest Mexican group in the list of trouble-making "zoot suit gangs." Members of these gangs are largely Mexicans and Negroes who, resentful at the prospect of being asked to defend democracy—democracy which they feel has never existed for them, has discriminated against them in school and jobs—come together clannishly to spend their leisure moments. With nothing better to do, they turn to liquor and excitement, excitement of a nature which has resulted in five or six murder charges and many more assault and battery indictments.

Yes, the need is great. Our church is located in a crucial spot, amidst Mexicans, Chinese and Negroes, with Koreans, Armenians and Italians adding to the mixed composite.

The beginning point of our work has been the nursery and kindergarten, with Mrs. F. A. Vickland in charge. Approximately thirty-three children of several nationalities are cared for from 7:30 A.M. until 5:30 P.M. In most cases both parents are working, but some children are accepted because Mrs. Vickland feels that the nursery surroundings will be much better for them than their home environment. Here Ernestito and Mun-ge learn a few words of English to go with their baby Spanish and Chinese. Here, too, they learn to adjust themselves to other children, to draw and cut out pictures, to model clay, to build dozens of

Sammy tries to beat up "Mr. Dan." An Armenian boy, Sammy is the despair of his mother and big sister, for they can't keep him from looking like a ragamuffin. "Mr. Dan" is Dan B. Genung, capable young man in charge of All People's Christian Church and Community Center

*Mr. Genung is in charge of the work at All People's Christian Church and Community Center, Los Angeles, California.



At All People's Christian Community Center, children of many nationalities play together and know no race prejudice

"airplanes" or "freight trains" or "boats" out of scrap lumber. Most of them learn how to tie shoes and put on sweaters, things which hurried parents can't take time to teach them if they are to be on time for work. Here, too, they are inspected by the doctor on his regular visit, or by the visiting nurse. Games they learn, and table manners. Perhaps more important, they learn to think for themselves, to understand why certain rules and restrictions are made, and to work and play happily with teachers and other children. They are taught little prayers and graces to use before meals; they learn stories of other children, of animals, of great American heroes, and of men and women of the past of whom we can read in a book called "The Bible."

Theoretically, parents pay $2.50 a week for each child. Mrs. Vickland seeks to set a charge in accordance with the family's ability to pay. Two children from one home are cared for for a total of fifty cents a week—and that comes in irregularly. Their mother is a semi-invalid whose strength is not equal to the task of caring for five children, and their father, a diabetic, cannot keep steadily at his job. Because of this family and others like it, the average tuition fee paid is less than $1.50 weekly.

The older children spend their after-school hours, holidays, and some evenings on the playground or in the clubrooms. Our first organization was a boys' football team which formed itself into a regular club. Composition of the team was Korean, Chinese, Mexican, Negro, and one ordinary tow-headed American. Because it never occurred to the boys that they presented an unusual spectacle when they ran out onto the field, they were amazed when spectators and opponents began to call them the "United Nations."

The boys are interested in equipping a workshop for evening and rainy day use. While their main activity is participating in whatever sport happens to be in season, with marbles, tops, kites, and fist-ball for occasional side interests, they also are working with the girls to publish a monthly mimeographed newspaper. This paper circulates to all the neighborhood homes, describing activities at our center as well as whatever else boys and girls consider spot news.

Although all of their number are Mexican, Chinese, Korean, or Armenian, the girls enthusiastically named their club the "Young Americans." Their purposes, like the boys', are largely recreational, with their sponsor and some of their leaders guiding them in the direction of service projects. One burning ambition with the girls is to beat the boys in volley ball, and to that end they devote frequent so-called "secret" practices.

The older youngsters are at present forming a discussion group to meet regularly in our home. This is to meet a need of their adolescent natures to talk over problems and even to think seriously about their future lives with older and trained persons as counselors. As is too often the case even in upperclass homes, it is true that these youngsters have no mature confidante, no one to guide them, to discuss matters with them and help them reach sound conclusions.

Three rooms in our school building are now emptied of the furniture and books we have been storing for the Japanese. This space we intend to utilize for a recreation room and library. Neither time nor means have yet been available to equip these rooms, but we know it can be done and we have been gradually accumulating indoor games and materials for grade school and junior high school children. We still hope, too, that a branch of the city library may be established in one of our rooms. That seems to be the only way we can obtain worthwhile literature for our youngsters; "give-a-book" drives have depleted the private libraries of most people, and most of our interested church people have already donated their reading matter to the evacuees.

Nursery and kindergarten group at All People's Christian Community Center, Los Angeles

Left, Ernest and Cousin Gracie go for a ride in the sand box. Right, May and Raymond pause a moment while helping "Mr. Dan" clear up a corner of the playground

Although the youngsters acclaim every project or program we attempt, the playground remains their greatest interest. For more than three hours every afternoon the cry goes up from the younger throats: "Mr. Dan, swing me." At times this is not too greatly appreciated; when a man is straining every muscle to lift a basketball goal post to an upright position, he dislikes for even the sweetest Chinese, Mexican, or Negro babies to vie with one another in screaming, "Mr. Dan, push me!"

For one interested in the psychology of human beings, our playground offers a fine laboratory. Apparently unconscious of racial distinctions, schoolboys and schoolgirls cooperate and compete with one another. Streaks of meanness show up as Gilbert mistreats his younger brother; we try to determine whether the latter's "babiness" is the product or the irritant motivating such bullying. Two-year-old May who, with her five- and nine-year-old brothers, has played in many of the recent Chinese motion pictures, turns to one or the other of them when her feelings are injured. She leans her head against Raymond's or Frankie's stomach; the big brother puts his arm around her and at once May forgets her troubles and returns to her normal cheery self.

On the playground some of the youngsters find time to relax and bring forth a few of their problems. Ollie Jo, after an hour of casual questioning, betrays the reasons behind her arguments and quarrels at school. She won't let anyone shove her in line, no white boy can bump her in the halls. "We aren't slaves now; we don't have to take orders from someone just because he's white. I won't get off the sidewalk for nobody."

Yes, the need for creative leisure, for understanding and love, and for Christian idealism is pressing. Our task and privilege is to build here now for real citizens of democracy and to work toward the Kingdom of God by creating a real All People's Christian Church.

Thousands of churches will participate in the observance of **Christian Family Week**, May 2-9.

A folder containing program suggestions for family, church and community, as well as a list of materials and sources, may be obtained at 50c per hundred at the Commission on Marriage and the Home, 297 Fourth Avenue, New York City.

Ten Point Program of Rural Work

The following is an abbreviation of the Ten Point Program of Rural Work formulated by the Department of Social Welfare and Rural Work in cooperation with the Town and Country Church Committee of the Home and State Missions Planning Council.

1. **To Lift Up the Rural Church as an Effective Means for the Enrichment of Rural Life**
   —To broaden the vision of the rural church so that rural people will see that life and land are trusts from God and are to be used for the glory of God and the good of humanity rather than for personal profit.

2. **To Reach Every Rural Church in the Brotherhood with a Message of Fellowship and Service**
   —To encourage every rural church in the brotherhood to have a sense of fellowship with the brotherhood, and through the brotherhood with the whole church of Christ throughout the world.

3. **To Develop a Ministry Especially Trained to Serve Rural Areas**
   —To encourage young men to dedicate themselves to the ministry in rural fields.

4. **To Promote a Program of Christian Stewardship that Will Adequately Undergird the Kingdom of God in Rural Areas**
   —To promote the sense of stewardship through proportionate giving, tithing, the "God's Acre Plan," or other Christian means of sharing.

5. **To Develop a Program of Christian Education that Will Meet the Needs of Rural People**
   —To plan to reach the unreached in every rural home and community with Christian teaching.
   —To seek to provide an adequately trained lay leadership for every rural church.

6. **To Seek for Rural People a Fairer Share of the Economic Goods of Life**
   —To encourage and support the Farm Security Administration's farm purchase and debt rehabilitation programs, especially as they serve poor white and Negro sharecropper and tenant farm families.

7. **To Undergird the Spiritual Values of the Rural Family**
   —To give especial attention to the forces that cause disintegration in the rural family.

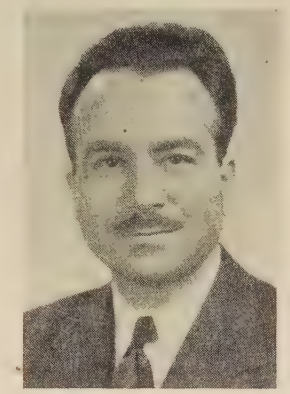
8. **To Provide Better Opportunities for Rural Youth**
   —To provide better primary and secondary education for rural youth through consolidating school districts to provide more adequate buildings and equipment and better trained teachers.

9. **To Promote Cooperation Between Rural Churches and Other Community Agencies**
   —To help rural churches to understand how to use the resources that are available through such community agencies as county welfare boards, character-building, health and recreational agencies, and rural extension programs.

10. **To Help Rural People to See Themselves as Members of the World Community**
    —Through the service of the rural church to help rural people to understand that the problems which affect them are world problems that cannot be solved for any one nation or people alone; that the American wheat grower, cotton grower, beef or pork producer, or farmer cannot prosper if he is compelled to compete with his hungry neighbor in Europe, Asia, Africa or Latin America. That at last our world is a unit and that "no man liveth unto himself and no man dieth unto himself."

Beyond Our Own Front Doors

By MORRIS CRAIG SCHOLLENBERGER*



Mr. Schollenberger

GRANTED! The minister is the key man. But isn't it fine if there are a number of key men? More and more it is recognized that the whole church must be concerned with the *whole* program of the church. We must increase the number of key people in the church if the world is to know and accept the way of Christ.

To that end we have been thinking through our functional organizations in First Christian Church of Baltimore. About two years ago we organized the Official Board on a modification of a plan presented in Clarence E. Lemmon's book, *The Art of Church Management.* And by "we," we mean "WE." This was not just the minister's idea. One copy, and then two copies began to circulate among all members of the Board. They all read it, discussed it, some read it again. During the church year of '41-'42 we became familiar in a working way with the whole picture of our new order. But this year we are developing the Brotherhood Committee of the Board as a special project because of the demands of the times.

Study Made of Larger Interests

It was agreed that we should study the whole program of our church beyond our own front doors. The chairman of the Brotherhood Committee, the chairman of the Board and the minister were asked to give a comprehensive report. When this was done the Board was amazed to see that our church has or should have a working interest in a wide range of causes. The *city-wide* aspects of this interest were seen in our relation to The Council of Churches and Christian Education, The Community Fund, the Red Cross and the Disciples Union. Outside the city, our *interdenominational* interests included The Federal Council of Churches, The World Council of Churches, the International Council of Religious Education, The American Bible Society and The National Conference of Christians and Jews. Our *brotherhood* interests centered in the causes in Unified Promotion. These, as we saw, were The Association for Promotion of Christian Unity—.051; The Board of Church Extension—1.675; The Board of Higher Education—.100; The Capital Area Christian Missionary Society—11.106; The International Convention of Disciples of Christ—.101; Lynchburg College—14.188; The Pension Fund—5.790; and The United Christian Missionary Society—66.989. The figures after each Unified Promotion agency were of real interest to the men after they understood their significance. How many know what they mean? That they indicate the percentage of our brotherhood dollar going to each of these causes?

Naming of Fellow Travelers

Yes, our Board was amazed and somewhat pensive as it realized the tremendous outreaches and work of their own church and the larger church. They also realized that this wide scope of work was entirely outside the reach of any one man, yes, even the minister. One member said, "It seems to me that each one of us ought to take one of these organizations and find at least four or five fellow travelers to study and report on the organizations we choose." This was agreed upon after most heartening and constructive discussion by this Board of some eighteen men. At the next meeting basic material was available on the various organizations and these leaders are now in the midst of finding and developing their fellow travelers. Through the spring three Sundays will be given in which they will make their reports on the *city-wide, interdenominational* and *brotherhood* interests of our church.

Panel Discussion Series

But this is not all. Advances are made in other ways. One Board member asked the minister if he had read Gerald Johnson's article in *Life* magazine on "Our War Aims." He had not and asked for it and in return gave this member the handbook of The Federal Council Committee's findings at Delaware on a Just and Durable Peace. This man came back after reading the handbook, saying we ought to have a discussion group on this most important matter. Hence, the Brotherhood Committee has promoted a panel discussion series which has been received with great appreciation and has been well attended.

Knowing Our Church's Business

Brotherhood! It will come only as more and more are *intelligent* brothers, filled with heart-warming understanding of others. We *use* missionaries when they come our way! Mrs. Paul Andress of Asunción, Paraguay came for our recent fellowship dinner. She gave a fine, broad picture of our work in South America during the dinner hour, 6:30-7:55. Then at the Board meeting following she gave a more detailed picture and answered many questions. Forty minutes of this. Then to the Ladies Aid meeting till almost ten o'clock. At the close of the evening our church treasurer was overheard telling his sister, "She surely knows her business." We are going to have a new day in the interest of world causes of the church because this man is not the only one who is coming to realize that missionaries "know their business." And it is only as we send these who know their business beyond our own front doors that we are worthy to be called Christians and brothers of our fellow kind.

*Pastor of First Christian Church, Baltimore, Md.

Distinguished Churchmen Visit U.C.M.S.

SPECIAL guests at the March 9-10 meetings of the Board of Trustees of The United Christian Missionary Society were John R. Mott and Mark Rich. For half a century Dr. Mott has been significantly identified with the cooperative aspects of the Christian movement throughout the world. The Y. M. C. A., the Student Christian Movement, The International Missionary Council, the Faith and Order and the Life and Work movements, the Federal Council of Churches and the World Council of Churches have all benefited from Dr. Mott's wise leadership. Dr. Rich, who is secretary of the department of town and country work of the American Baptist Home Mission Society, is one of America's most vigorous and trusted leaders in the field of the rural church and of rural life.

Both Dr. Rich and Dr. Mott were present throughout most of the sessions of March 9. In addition to participation in the discussions of the trustees, the two visitors addressed a larger group at a luncheon held at the Downey Avenue Christian Church. Included among those present at this luncheon were ministers from Indianapolis and vicinity, the faculty and senior class of the Butler University School of Religion, and the trustees and staff of the United Society.

Dr. Rich's address was in recognition of the formal inauguration of the rural work of the Society's department of social welfare and rural work. He discussed the significance of rural life and of the town and country church, sharing some of the experiences of the Baptists in this area. Following the luncheon, he conferred with visiting rural pastors and with the Town and Country Commission of the Home and State Missions Planning Council. Donald Salmon of Eureka, Illinois, is chairman of this Commission. Present also at the luncheon and in a subsequent meeting were representatives of the Disciples' Rural Church Fellowship of which Edward D. Hamner of Halls, Tennessee, is president.

At the dinner hour Dr. Rich met for an extended session with the home missions committee of the Board of Trustees and with the staff of the home missions division of the United Society. Present also were members of the Town and Country Commission.

Dr. Mott's luncheon address was on "The World Outlook and Our Ground of Hope." Out of his rich and extended experience in the world work he spoke with conviction, insight and hope. In spite of obstacles which seem almost insurmountable, Dr. Mott voiced eight grounds for hope in the program of world Christianity today. These were expressed as follows:

1. *Discerning men and women across the breadth of the world are alarmed as never before.*

2. *The fact of our illimitable resources upon which we have drawn comparatively little.*

3. *Present-day evidences of Christianity.*

4. *The marvelous manifestation of the spirit of the Good Samaritan.*

5. *The attitude and the purpose and the action of the new generation.*

6. *There are twenty voices and pens now speaking and writing for better understanding and better cooperation among nations where there was one before the war.*

7. *In the very five or six years which have witnessed unprecedented divisive forces we have witnessed the greatest drawing together of world forces.*

8. *When thy judgments are abroad in the earth the inhabitants of the world learn righteousness.*

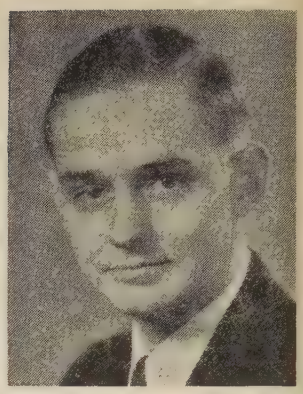
In closing, Dr. Mott said that "Jesus Christ, and Jesus Christ only, can make this world a safe place and flood it with good will. This he will do by his unerring guiding principles, by his dynamic, earth-upheaving, irrevocable commands, by his mystic death on the cross with its great liberating power, by bursting the bonds of the tomb, and by the reign of the Holy Ghost."

Dr. Mark Rich and Dr. James A. Crain, Baptist and Disciple leaders in field of rural church

Dr. John R. Mott, leader in all phases of world Christianity, and President Robert M. Hopkins of the United Society

Involved In Mankind

By HAROLD L. LUNGER*



Harold L. Lunger

ON THE fly-leaf of a best-selling novel of a year or so ago appear these words from John Donne, English poet of the early seventeenth century:

No man is an *Iland,* intire of itselfe; every man is a peece of the Continent, a part of the maine; if a *Clod* bee washed away by the *Sea,* Europe is the lesse, as well as if a *Promontorie* were, as well as if a *Manner* of thy friends or of *thine owne* were; any man's *death* diminishes *me,* because I am involved in *Mankinde;* and therefore never send to know for whom the *bell* tolls. It tolls for *thee.*

"Involved in Mankind"—this is a theme that recurs again and again in the letters of the Apostle Paul. "None of us lives only to himself." "We are individually parts of one another." "If one part suffers, all the parts share its sufferings. If one part has honor done it, all the parts enjoy it, too." (Rom. 14:7; 12:5; 1 Cor. 12:26—Goodspeed.) These statements of Paul were all made with reference to the individual Christian in relation to the community of faith, but they are applicable on a much larger scale. We are each of us inextricably involved in mankind. For better or for worse, our destinies are bound up with those of our fellows.

I

"Any man's death diminishes me." This is obvious in the case of a member of my own family, or of an intimate acquaintance. After the death of his father, Henry Thoreau observed, "I perceive that we partially die ourselves through sympathy at the death of each of our friends or near relatives." The same might be said of any individual who has been making significant contributions to the good of all. Take for instance George Washington Carver, who died recently. Born a slave on a Missouri plantation, auctioned off to a stranger before he could walk, traded for a horse, Carver became one of the greatest scientists this country has produced, a great benefactor of the south and of the nation, and one of our outstanding spiritual leaders. I personally never knew or saw Dr. Carver. And yet his death has diminished me—and you. For it has taken out of the on-going stream of our common life a creative, noble spirit. "Any man's death diminishes me, for I am involved in mankind."

Likewise, any man's misfortune or suffering diminishes my own happiness and fullness of life. In one of his essays, Thomas Carlyle comments on the case of a poor Irish widow, with three children and no resources, who went out to solicit help from the charities of Edinburgh. At each place she was refused aid, and referred from one agency to another. Finally her heart and her strength failed, and she fell victim to typhus fever. She died, after having infected seventeen other persons, who also shared her fate. Carlyle concludes his narrative with these dramatic words: "The forlorn Irish widow applies to her fellow creatures as if saying, 'Behold I am sinking, bare of help; you must help me. I am your sister, bone of your bone; one God made us; you must help me.' They answer, 'No, impossible; you are no sister of ours.' But she proves her sisterhood; her typhus fever kills them; they actually were her brothers, though denying it."

Yes, we are members one of another. Any man's sickness is likely to infect me; there is no way in which I can completely isolate myself from it. The poverty of any considerable portion of society is bound to diminish my income; their "lack of purchasing power" depresses the economy of the whole community and nation. Crime cannot be segregated; if there are criminals anywhere in Chicago or northern Illinois they are as likely as not to turn up in Oak Park, Austin or River Forest; we can set up no defense against them. Moral delinquency, alcoholism, petty gambling—against these there are no barriers; as long as they exist, they infect the life of the whole community and constitute a potential danger to the youth of even the best Christian homes. As long as such evils exist anywhere, they spread their poisons everywhere. We are involved in mankind.

II

All that we have been saying about the individual in the community applies equally to the nation in the society of nations. Here again, we citizens of the United States are involved in mankind. If you have any doubt about this, just look at what has happened to our lives in recent months as we have been cut off from commerce with certain other areas of the globe. First we had to give up new tires. Then we had to begin rationing sugar and coffee. And now we must limit our use of canned goods because of the shortage of tin. We Americans are involved in mankind to an extent we had not realized.

But we are indebted to others for more than material goods. Consider these facts, adapted from the 1942 report of the Rockefeller Foundation. If one of our American soldiers is wounded on a battlefield in the far east, he may owe his life to a Japanese scientist, Kitasato, who isolated the bacillus of tetanus. Or a soldier in Africa who is saved by a blood transfusion is indebted to Landsteiner, an Austrian. Men saved from malaria in the Solomons, owe their lives to the work of an Italian, Grassi. Those in any war zone who escape death from surgical infection are saved by techniques of a Frenchman, Pasteur, and a German, Koch. Even in war, we are blessed and benefited by the discoveries of citizens of enemy countries.

For better or for worse, we are involved in mankind. For better—when we think of all the benefits

*Minister of Austin Boulevard Christian Church, Oak Park, Illinois.

that come to us from our commerce with the rest of the world, our commerce in ideas as well as in goods. Or for worse—for let a war come, and in spite of our passionate efforts at isolation, we are soon engulfed. It happened once. It has happened twice. It can happen again.

"If one part suffers, all the parts share its sufferings." Like the poor Irish widow, Chancellor Bruening of the German republic sent to London, Paris and Washington, in the days before Hitler's rise to power, seeking concessions so that democracy might live in Germany. The Allied leaders turned a deaf ear to his pleadings. "You are not our brothers, you Germans," we said in effect. But they are! History has proved it. Our sons are dying with their sons on the battlefield. Then Ethiopia cried out to us for help. But we said, "No, you are not our brothers. You are not our color, and besides you are far away." China petitioned us to give her assistance, or at least not to sell our scrap iron and gasoline to Japan. But we said, "No, you are not our brothers." Now we see that we are. Events have shown us. Today we are involved with China in a common struggle.

It ought to be so clear that he who runs may read and understand that no nation, no matter how powerful or seemingly self-sufficient or isolated from the rest of the world, can secede from the union of nations. It is time we citizens of the United States were agreed on one matter: *We must henceforth take our place as responsible members of the society of nations. We may succeed in isolating ourselves from constructive efforts to build a better world. But we cannot isolate ourselves from the fruits of such folly.*

Not only must we play a responsible role in the family of nations, but we must do as we do in our own families and communities—make sacrifices to help out others who are underprivileged or in trouble. Humanity is indivisible. Unless there is freedom from fear and want everywhere in the world, there is freedom from fear and want nowhere in the world. It is encouraging that our leaders see this fact today and are declaring it so courageously—our President, Vice-President and Secretary of State in particular, and such moulders of public opinion as Herbert Hoover and Wendell Willkie. Vice-President Wallace puts it this way: "Those who write the peace must think of the whole world. There can be no privileged peoples." And, in a similar vein, Wendell Willkie declares, "The world must be made free, economically and politically, for all nations and all men. It is inescapable that there can be no peace for any part of the world unless the foundations of peace are made secure throughout all parts of the earth."

If that means, as one reactionary critic sarcastically put it, "a quart of milk for every Hottentot (and) a TVA on the Danube," so be it! Surely that will be no more costly than an armada for every island of the South Pacific and an army on the shores of Africa, not to mention other units in India and China, Alaska, Iceland, England, and other points east and west, north and south.

We are involved in mankind. We can have it either way. We can pay our money and make our sacrifices for a peaceful world, with justice and opportunity for all. Or we *will* pay our money and make our sacrifices in a third world war. God help us if after this war is over we insist on getting back to "normalcy"—that abnormal situation which has already precipitated two world wars.

Isolationism is dead and must go. When I say this, I'm not talking partisan politics. I'm talking hard, cold facts. And I'm talking plain, old-fashioned, New Testament religion. For better or for worse—and God grant it may be for the better!—we are involved in mankind. We cannot live unto ourselves.

III

If isolationism must go, judgment must begin at the house of the Lord. Impossible as it may seem to one who reads his New Testament and sees there the charter and pattern for the Christian church, too many churches today are isolationist in spirit. The Bishop of Dornakal, in an address at the Madras Conference, pointed out that many churches are like refineries, which think they have done their work when they have refined enough oil with which to grease their own machinery. According to the New Testament that is by no means the sum of the church's mission. "Go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to observe all the commands that I have given you." "Insofar as you failed to do it for one of these people who are humblest, you failed to do it for me." *Mankind* is the church's business—bringing every last individual into saving knowledge and fellowship with Jesus Christ, and into brotherly relations with one another.

Thank God that, though international political agencies, labor and trade associations, professional and scientific societies have practically had to abandon their activities for the duration, the world mission of Christianity is still operating to the greater glory of God and the reconciliation of his children. It is up to us to keep it operating with increasing effectiveness.

Now is the time for the churches to launch a great advance in Christian education at home and world missions abroad. Yes, I mean just that. It may seem strange to talk of advance—especially abroad—with large areas to which missionaries have formerly been sent now in enemy hands, with communications to other fields slow and uncertain, and with taxes and prices at a new high in this country. But the historian of Christian missions, Kenneth Scott Latourette, reminds us that the modern Protestant missionary movement had its birth and made some of its most significant advances in periods of crisis strangely like our own. William Carey sailed for India in 1793 when just across the English Channel the Reign of Terror was shaking Europe to its foundations. In 1804, the year when Napoleon was threatening invasion of England, the British and Foreign Bible Society was constituted. And in 1812, on the eve of the outbreak of our second war with Great Britain, when the English were blockading the New England coast, Adoniram Judsom sailed for India. These pioneers saw a great opportunity in the midst of the world upheaval of their time. And they took advantage of it. We must go and do likewise.

As Christians we are doubly involved in mankind.

The Totalitarian Christ

By KELLY O'NEALL*

Doctor O'Neall

AS WE move through 1943 towards the victory and the peace, the church approaches the greatest testing time in its history. The paths of destiny are bringing together the two greatest heritages of humanity—the Christian religion and modern civilization—in a dramatic meeting at the crossroads of the centuries. The meeting calls upon them both for a re-examination of their inner nature and their reasons for existence. Together they face the question as to whether they can continue to exist, and if so, if they shall travel the road of the future together and in what direction.

It is more than a pious aphorism to say that the church and civilization can go on only as they go on together. But it is equally true that they can go on together only as they both discover something new within themselves—some new dynamic, some new inner power, some new sense of reality.

Walter M. Horton has recently said, "Civilization can be saved only by a spiritual renewal." But examine the spiritual assets of humanity. Where lies our hope for spiritual renewal? Only in a great resurgence of the Christian faith. Only in a new approach to and a new manifestation of the religion of Jesus.

The Church Needs Renewal

But tragically enough, we need only to look at the church to know that it, too, needs a spiritual renewal. If mankind is to hope to receive from the church the power that can lift the human spirit and renew human society and make it adequate to surmount its current obstacles, then the church must do two things. First, it must get a far stronger hold on the heart of humanity than it has recently had. Second, it must exert a far more vital and more realistic influence than ever before upon humanity's life.

The salvation of modern civilization and the salvation of the church are one and the same thing. The world must have a new direction and a new dynamic, "a new design for living," or face an interminable future of unparalleled tragedy; and the church must provide that design and that dynamic now, or move out into the twilight of its existence and take its place among the inadequate and outgrown institutions of the past. Civilization cannot continue to exist without something to hold it together and give it power and purpose and meaning. Neither can the Christian religion continue to exist as a vague and mystical formalism that functions only in the realm of the sentiments and the emotions.

In 1917, when the Bolsheviks were murdering the nobility of Russia, the Metropolitans of the Russian Church met and spent a week in the discussion of the particular shade of pink surplice to be worn in a certain ceremony of the church. No wonder the Russian church was cast out as inadequate to meet the needs of a changing civilization.

The time has come when the church in America must re-examine its own inner spirit. The time has come when the church of God must thrust aside the superficialities of form and creed, and stand forth with audacity and confidence to declare her message as the all-encompassing faith, the all-inclusive truth, the totalitarian way of life. The apologetic attitude must be abandoned. Those who speak for God today must command men that unless they live God's way, they shall perish.

The claim of Jesus—"I am the way, the truth, and the life"—is the most audacious claim ever made. Coupled with that other word that immediately follows it, "He that hath seen me hath seen the Father," it means nothing less than that Christ is a cosmic character, sent from God, to disclose the pattern of man's existence, the eternal design of his destiny. It means that unless and until man discovers that design, his life is tragic and miserable, frustrated and destructive.

The world is groping for a principle of life that can be all-inclusive. We long for some authoritative power that can give to life a strength and a significance that we know it ought to have. That is why the totalitarian systems of nazism and fascism and communism came into existence and had such spectacular and meteoric rise. Men were persuaded that there ought to be some universal power, some all-encompassing law by which they could live their lives.

Christ Claims All Life

Now, Christ claims all of life. Within the modern world we have not given recognition to this aspect of our faith. But we shall have to do so, or we shall lose our faith and our civilization at the same time. The totalitarianism of Christ leaves the individual free. It is a totalitarianism of individuals ruling themselves in freedom, with the all-encompassing power of God expressing itself through them.

And so we are confronted by the prodigious struggle of our time. It is the struggle as to whether the world will be destroyed and its values dissipated by the totalitarianisms of force, or saved and given the spiritual renewal that we know it must have by the totalitarianism of love.

But we have robbed the Christian religion of its power in the modern world. We have conceived of it merely as a means of getting into heaven. We have apologized for it and at the same time plead with men

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to accept it. We have turned Christ into a mendicant. We have perverted the true meaning of our faith by our sectarian bickerings, making the main issue not the all-inclusive law of Christian love, but the "shibboleth" differences between the denominations. We have reduced its grand ethical principles to minute and meaningless prohibitions and petty expressions of our own provincial prejudices.

The simple all-inclusive truth of Jesus is that we belong to God, that he loves us and has his design for each individual's destiny, and that his love, which is but the sympathetic appreciation of and the generous concern for personality, is the law, the ultimate law of life.

A Truth at the Heart of the Universe

This is true, not just because Jesus taught it, but it is true because it lies at the heart of the universe. And it is so true that unless life is lived that way it goes to pieces. It is the nature of the universe and of man and of God that human life can succeed on no basis other than that of loving fellowship with God and our fellow men. For these reasons, we have known all along that whatever success might be obtained by the totalitarianisms of force and hate that stalk the world today would be short-lived. We have known that they are not the solution of the human problem. They might master a technique of force and destruction that would enable them to devastate everything else in the world, but, of course, they would end by devastating themselves.

We must begin now to reconstruct our Christian religion as a spiritual totalitarianism. We must begin now to recognize that Christ claims all, and that this spiritual totalitarian principle—simple but all-encompassing—must be put to work when this war is over. It alone can transform the world. It can not only save civilization by giving it a spiritual renewal, but can build a new civilization, infinitely better than anything mankind has known.

I

This spiritual totalitarianism is what the new world is going to require as a personality-revolutionizing principle. The new day will require new men. Our only hope for redemption from moral weakness, from disillusionment, from the sense of inadequacy and defeat, is a spiritual force that takes complete possession of our lives.

This redemptive quality of our faith has been the power by which western civilization has grown and developed for twenty centuries. But, in our time, amidst the secularism and the materialism of our fast-moving world, this power has been all but lost. We are compelled to admit that in our day in the lives of the vast majority of men and women, even church members, Christ is not dominant enough to be redemptive.

Every man, woman and child in America needs the totalitarian Christ as a personality-revolutionizing power in his own life. Only he can transform character, create hope, cast out old things and make all things new. In these bitter days when life seems so trivial and so cheap, only he can give to it a value and make it worth the living.

II

This spiritual totalitarianism is what we are going to need as a society-revolutionizing principle. Without it society can never be anything but an endless struggle in the dark of forces in which the strong or fortunate always destroy the weak and the unfortunate. Without it history has no meaning.

Birthright Not Entirely Squandered

In America, in spite of all that is wrong with our democracy, we have gone a long way towards the building of a civilization founded on brotherhood and liberty and equality. We have not entirely squandered our birthright. But we must go much further in making our land the dwelling place of justice and brotherly love. Selfishness and greed have wrought devastation and havoc in our life. The masses of the people have lost their way. The church itself has abandoned or perhaps has never achieved its true possibility of power. But, we stand today on the threshold of a new hope. Ahead lies the possibility of really building the Commonwealth of God. Our American society can be revolutionized by the principle of the totalitarian Christ.

III

This spiritual totalitarianism is what we are going to require as a world-revolutionizing principle. We must revolutionize the principle by which the nations operate or we can never again have peace. In the face of the unbelievable tragedy that has befallen our world, we can do nothing else at present but fight for our lives and for our nation's life. But at the same time, we must start even now, while we are still at war, to reassert the conviction that the nations do not need to live by hatred and suspicion like predatory beasts.

What of the Future?

Surely, the long future holds something better for humanity than a bloody repetition once or twice in each generation of this unspeakable horror. Surely, men are not so stupid as to be impervious to the idea that there is room in the sun for all nations, and that there is prosperity and happiness enough to go around. Surely, we have come far enough out of the jungle to begin to understand that, though we speak different languages and have different physical and facial configurations, yet when we get close enough together to understand one another we are likeable, we are interesting, we are even lovable to one another. Surely, we have advanced beyond the stage of belief in separate national deities who can be only brutal blood-avengers of one another. Surely, now is the time for us to believe that there is a unity of the human race and that we are all subject to one law of righteousness and love. Surely, now is the time to present the totalitarian Christ as the world-revolutionizing principle by which men and nations must live. By it alone we can rebuild tomorrow.

Social Trends

By JAMES A. CRAIN*

WITH the coming of the month of May we shall be celebrating Rural Life Sunday. That event should have special significance for the Disciples of Christ this year in view of the formal launching of the department of Social Welfare and Rural Work by The United Christian Missionary Society on March 9. If that event means anything at all it means that this brotherhood is determined to do something about conditions in the rural church and about rural life in general.

We must strengthen our rural churches, not simply for their own sake but because the church is the most effective agency for enriching the life of a people. The culture on which American civilization was founded was a rural culture. The hardy pioneers who braved unknown dangers to come to this continent were not merchants and manufacturers, but farmers. They built in New England, in New York, Maryland, Virginia, Kentucky and the deep South a rural culture of rare strength and beauty, evidences of which remain until now. Their churches were rural churches, and so deeply did religion take hold on the lives of the people that many city churches today are indebted to country life for their most effective pastoral and lay leadership.

With the trend toward urbanization which resulted from the industrial revolution that followed the Civil War the rural areas began to be neglected. Mission boards had their hands full meeting the demands of the developing urban areas. Rural churches steadily lost membership to the cities. The best trained ministers were called into city pulpits. The rural church was all but forgotten. The result of this neglect has been disastrous for the rural church and for rural life in general. For all of rural life has suffered—religiously, economically, educationally, and socially. Not only have millions of acres of irreplaceable soil been eroded by wind and water, but millions of tenant farmers, share-croppers and migrant workers have had the vitality, spontaneity and hope washed out of their lives. America's biggest job of rehabilitation today is that of making over many of its rural areas.

If the rural church is to do the task which is demanded of it, better leadership, both pastoral and lay, must be provided. Our colleges and seminaries must challenge young men to give their lives to the rural ministry. Home mission boards must establish the same sort of standards of ability and preparation and provide the same sort of remuneration and old-age security for home mission workers that are now provided for foreign missionaries. Men going into the rural ministry must be adequately prepared for the task. An effective rural pastor must be trained not only in religion but also in such subjects as rural pastoral work, rural education, rural sociology, rural economics, and rural community organization. Not that he need be an expert in all these fields, but he will have to work with well-trained county agricultural agents, Smith-Hughes teachers of agriculture in rural high schools, and home demonstration agents who are becoming increasingly influential among rural people. If he is to be a leader he must be equipped for his task.

If we are to have a revival of the rural church, attention must be given to the problem of overlapping and duplication, for it can be taken for granted that rural America cannot support all of the churches which have been inflicted upon it. A good place to begin is with coordination of the rural work of the various communions. The Disciples' *Year Book,* for example, shows 18 churches in Morgan County, Indiana, a rural county, all but one of which are rural and only two with more than 200 members. Yet these 18 churches employ 15 ministers, at least six of whom live outside the county and have other interests that demand their time. Two churches in the county have moved in the right direction. Located only five miles apart, Monrovia and Mount Pleasant churches have together employed a minister for full time and have located him in a commodious home on five acres of land midway between the two communities where he can serve both. No greater service could be rendered by state and national mission boards than to encourage groups of churches to establish pastoral unities or other cooperative relationships that would enable them to employ a capable minister for full-time service at a salary that would enable him to live among his people and give to the churches under his leadership the sort of ministry the times demand. As an example of interdenominational cooperation, William D. Hall, minister of the church at Livingston, Tennessee, and the director of the Presbyterian home mission project in that area have worked out a plan whereby when either visits a rural community he seeks to serve all Christians in the community regardless of denominational affiliation.

Obviously, there are many other problems of rural life with which the rural church must deal, such as the need for better economic opportunities for millions of agricultural people, better educational facilities, and the like. One mountain county in eastern Kentucky has but a single doctor to care for 24,000 people. The hospital at Hazel Green Academy is the only hospital available to 34,000 people in two counties. As we plan for post-war reconstruction, we shall be obliged to face the needs of rural America. As mission boards plan their post-war programs, the rural church ought to have a large place in their thoughts, their prayers, and their plans.

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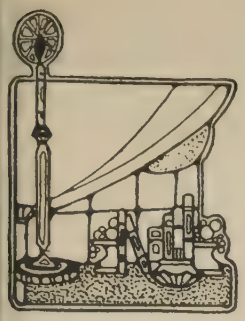
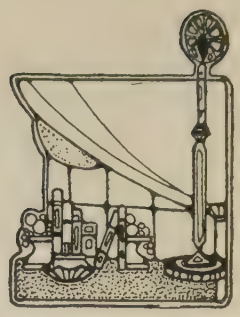


Book Chat

Dr. Bell—President Hutchins—Chaplain Nygaard—Stanley Jones

By C. E. Lemmon



IN A recent issue of *Time* magazine, Dr. Bernard Iddings Bell and his new book, *The Church In Disrepute,* were given more than a column of space as religious news. When a book is called news that is something. *Time* called Dr. Bell the gadfly of the Episcopal Church and outlined his interesting career as teacher, preacher and writer.

Dr. Bell is downright impatient with the church. He declares that the church has lost its influence and deserves to have lost it. The church no longer counts in the real affairs of men. It is never consulted when men organize businesses, plan treaties, or make wars. So far as the larger actions of mankind are concerned the church might just as well not exist.

The leadership of the church is largely responsible, says Dr. Bell. Parsons are an uninteresting lot, poorly educated in seminaries which are ill-advised as to the real problems of the civilization in which their seminarians will have to work. The chapter on "Leadership" should be read by all deans of theological schools. But, says the author, the churches get about the kind of leaders they deserve. Most church boards want "safe" preachers. Who ever heard of a church board calling a preacher and saying, "Now, Parson, go ahead and be a prophet. We will stand by you no matter what you say."

The Church in Disrepute is not all negative, however, for Dr. Bell sees some signs of promise. Some men of note are coming back to the fold. The Malvern and Delaware conferences show awareness of the social sickness of our time. Archbishop Temple, a man of realistic vision, is now head of the established church in England and therefore a powerful figure in the religious world.

Time was right in featuring this book as a newsworthy event. It should be widely read. It reminds one of Dick Shepard's stirring book called *The Impatience of a Parson,* written just after the first World War.

DR. ROBERT MAYNARD HUTCHINS is the gadfly of education. President, for more than a decade, of the great University of Chicago, he is frankly critical of the modern university for merely reflecting the godless, materialistic ideals of a civilization which was rapidly disintegrating even before the war began. His *Education For Freedom* is a brief exposition of his criticism. His formula is to re-explore the tradition of Aristotle and Thomas Aquinas. Needless to say, this brings a violently dissenting reaction from many progressive educators. Hutchins is persistent and hard to shake off.

THE growing interest in the literature of daily devotion is very evident. The little quarterly, *The Upper Room,* published by the Methodists, began some five years ago and now prints nearly two million copies. It is a very simple and somewhat superficial production, having a page for each day by different writers consisting of a short meditation, a Scripture citation, and a prayer. Much better is a new quarterly published by the Christian Board of Publication called *Hearthstone.* This quarterly is organized with daily materials like *The Upper Room* but each writer connects up the theme for a week. It has the advantage of continuing a devotional theme from day to day. It is good to know that *Hearthstone* is getting off to a fine start.

MANY Christians at home will enjoy using *Strength For Service,* a little book with a page of devotional material each day for the whole year, and designed for the use of the service men. Each day's material is contributed by one writer, and leading ministers from many communions are listed. Most of this material is excellent. The work was edited by Chaplain Norman E. Nygaard and is genuinely spiritual and devotional in tone.

E. STANLEY JONES has a new book, *Abundant Living,* compactly printed and arranged as a daily devotional manual. It is the author's belief that all Christians may, if they will, live happily, usefully, and abundantly by surrendering themselves to God. He takes up the detailed problems of human personality, sins, sickness, and troubles and deals with them concretely. He offers definite suggestions for healing and salvation. Some might call Dr. Jones naïve in his ideas but no one can deny that *Abundant Living* is destined to become one of the most useful manuals of our time. The materials of this book are so arranged that it may be read as any other book for the argument is continuous and conclusive. There is a great advantage in using a devotional book by a single author as the material is therefore connected and cumulative.

Fosdick's three great *Meanings,* first issued more than two decades ago, are being reprinted and pub-

(*Continued on page* 44.)

Beach at Monieka

Monieka's Pioneers Honored

By LILLIE HEDGES*

WHILE the district teachers and evangelists were home for a month's institute work in August, the thirtieth anniversary of missionary residence here was observed. The closing session of the institute was given over to honoring the Christians who were baptized prior to the coming of white resident teachers, and to reviewing for the younger church the beginnings of the Mission.

Dr. and Mrs. Louis F. Jaggard opened Monieka in 1912. They had gone to Longa in 1909 from Bolenge when the doctor shaped and burned bricks for a residence, cook house and dispensary. In the meantime, Dr. Widdowson and Mr. Hensey had followed in dugout canoes farther up river where the teachers counseled on opening a new station. Although Mr. Hedges and Mr. Hensey surveyed the mission site at Monieka in 1908 and arranged for its purchase from the owners, the government transfer was delayed until 1912.

At the time the Jaggards returned from furlough in 1912, they consented to leave to the younger missionaries the monument of their first term's labor to press on to far Monieka where they took up residence again in a mud and thatch dwelling, this time a new one which the evangelists had built for them under a wild olive tree.

On Pioneers' Day, August, 1942, the Christians divided themselves into four groups according to the period in which they were baptized. The honored group included those who accepted the teaching prior to the white folks' residence at Monieka. Each group wore a designating flower, had its banner and spokesman who led them to reserved seats in the church. Miss Bateman took pictures of the pioneers, and then they marched to the platform and were seated under their banner reading: "Brethren Whom We Delight to Honor This Year 1912—1942."

Over thirty pioneers recounted stories of the early days. Our first teacher here, awed by Monieka's reputation as fighters, remained indoors much of his six months. The next one, Likata from Lotumbe, though illiterate, brought a hand bell which he rang as he marched through the town, calling: "I'm the teacher of God; come to the meeting."

The third teacher made friends with the nephew of Monieka's famed warrior chief and lived in the nephew's house. Later this nephew joined the little group of enquirers and chose one of his seven wives to be his Christian partner. One of the other wives said, "I shall not remain in heathenism; I shall become a Christian even if he didn't choose me." That couple was Bokese Paul and Balinga Sala. They, with their years of evangelistic work at Monieka and at Mondombe, and the ex-wife who married the captain of the S.S. "Oregon" and who helped him teach in villages along many rivers, were with us on this thirtieth anniversary to inspire younger teachers.

The present chief of our Christian Monieka village was working on a trading steamer and was in Bolenge when Dr. and Mrs. Jaggard first reached Congo. He hoped to be baptized, but he said they asked such hard questions! Later he turned his father's estate over for a mission site. He had planted on this ground Monieka's first orange and avocado trees. Later Lfembe Eliya was baptized by Dr. Jaggard at Longa. "Let us persevere until the end and we shall find rejoicing," said this pioneer Christian.

Five of the first class of six baptized here at Monieka are left. The second class included two of the 200 wives of the chief. He objected furiously, and announced that anyone who would return him his purchase price could have those "undesirable" women. A young enquirer purchased one and Dr. Dye married them. The man is our faithful, levelheaded, ambulant district supervisor, and the second of his children has enrolled in the Congo Christian Institute. The other discard is the wife of a district evangelist. She said she had to beg them to baptize women for the men thought the women didn't know much.

Lianza Jean said that he and his wife, Malia, were baptized by Ray Eldred though the rumor was that baptism meant burying folk in the river for two days! Those who wanted to become teachers and carry the Good News afield were taught for six months or a year. They were paid with salt, dried fish, or brass rods. Another, Bombolo Sila, needlessly announced that "We are getting old. Our legs are tired and our teeth are broken." But he added, "We rejoice to see the multitudes who are Christian today—the harvest from early gardening. I was baptized in a group of thirty when Dr. Dye came to visit and baptize. At the time of this visit, Mark Njoji came back from America (1909) and he told us of his trip. We went out by twos when teaching because fighting was still general in those days. But soon Monieka had a teacher who influenced the chief to end the tribal wars."

One lovely woman, Bieji Boluka, said that her brothers were appointed teachers so she ran to the Monieka teachers for refuge before her family sold her into a harem. A younger enquirer proposed to her but she would run no risks—she made him wait until he was baptized! "So you see," she said, "I've never had a heathen husband." Though they have been teaching for nearly thirty years, only the wife was a pioneer! She commended perseverance and spiritual strength to the rising generation. Another woman said, "You see how I have tried to help my husband; may you also be faithful. This isn't just men's work. Women are given baptismal cards just like the men, and equally we shall account to our Maker."

Eloko Timothy told of attending a Union Conference which met at Bolenge in 1911. Three mission steamers were at the beach that week, and our Christians marvelled at the large number of white teachers.

Some of the pioneer group told of really hard things the early Christians had to do: Face witch doctors, disprove their teachings perhaps by eating their strong medicine to prove its inefficacy; break their taboos when it meant breaking death vows. Once they had an all-night prayer meeting to bolster their own courage before raiding a taboo lake. They had decided that as Christians they should no longer fear to fish where their ancestors had long propitiated the strange animals and unknown demons in a nearby lake. Though a bit awed, dawn found the Christians on their way and they fished out much otherwise untouchable wealth that had been offered to the gods —pots, anklets, neck rings, water gourds, etc. "We found only fish and crocodiles in the lake, but our friends fled from us when we tried to tell them about it."

The youngest of the group, Botute Timothy, told of saving from his five-cents-a-week pay for a pair of trousers. He came from an errand to find the seamster had cut his cloth into little pieces, and he wailed loudly. They sent him on another errand and he returned to find the pieces sewed together in a pair of pants. Later he became the teacher of the highest class, with the Gospels for textbooks. The 1942 teachers laughed as he recounted pre-white day teaching methods. (*Continued on page* 27.)

*Missionary in Belgian Congo for The United Christian Missionary Society.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

RITISH CHURCH LEADERS
HARE NIEMOELLER ANNIVERSARY SERVICE

On Martin Niemoeller's birthday, Janu-:y 15, the Archbishop of Canterbury ›oke at a special service held in the Ger-an Lutheran Church, London. In the ›urse of his address, Dr. Temple said: Today we think especially of the church ı Germany, because today is the birthday f Martin Niemoeller, whose name has be-›me a symbol of Christian fidelity in ›sistance. You will not wish me to tell ›u again the story of his heroic witness, ut you are good enough to allow me, an nglishman, to express here the feelings f reverence which English Christians ıare with you for the German man who ;ands out in our minds so conspicuously ›r Christian integrity in the midst of ıe spiritual corruption of Nazi Germany. . . With him we honor the other leaders f the Christian church in Germany, both atholic and Evangelical, who have stood oldly for Christian principles and for ıe church's rights.''

MASH CHURCHES TO PROVE
HAT THERE IS NO PERSECUTION!

The story is told by a missionary friend f mine of the Egyptian ruler who was ıown a microscopic slide containing the vidence of dangerous pollution of the ater used by his subjects for drinking. Ie smashed the slide and then declared ıat the menace was ended! Somewhat ıe same sort of logic is shown by the Iazi-dominated Rumanian government in s recent treatment of Protestant bodies ı this land. All religious denominations, other than the Orthodox Church which is the established church in that land, have been dissolved by decree and their property confiscated. The reason given in defense of this gross act of violence and injustice is that the ''Anglo-American'' papers had been publishing facts concerning the persecution of these bodies! Of course if the bodies are non-existent they cannot be persecuted. It is all very simple. Thus are the foreign critics of Nazism shown to be wrong. I am reminded that on the day this is written the papers carry word of the renewed Nazi claim that in Russia they are ''defending Christianity.''

BAPTISTS AND ADVENTISTS CHARGED
WITH ENDANGERING NATIONAL LIFE

The relatively small Baptist and Adventist churches in Rumania are the ones whose official and legal life has been brought to an end by the action of the Rumanian government which charged them with ''endangering the relations between national religion and national life.'' The *Bukarester Tageblatt* which carries the story declares ''the Baptists and Adventists are supported by the British and American governments. . . . (They) circulated anti-war propaganda. The property of these sects will be taken over by the State and the sects' continued activity will be permitted only by authority of the Ministry of Public Worship, acting in accordance with a resolution of the cabinet.'' To discover what that will mean it is only necessary to study the ways of Nazi-controlled cabinets.

Amplifying the Christian Witness

By CHARLES F. HUTSLAR*

RECENTLY I attended a distinctive event where a large audience had athered to hear a very brilliant speaker. n account of the vastness of the audi-›rium, it was necessary for the speaker › use the amplifying equipment in order ıat everyone could clearly hear his mes-ıge. At one juncture of the speech, his ıthusiasm became rather intense and he tepped aside the instrument, and to most f the audience the speaker was simply xercising his lips. Immediately recogniz-ıg the breach, he was soon back in re-ıtionship with his amplifying friend.

That experience provoked this article—mplifying the Christian Witness.

In order that everyone may hear the ıdividual's witness, there must of neces-ity be an amplifying instrument, organ-zed into a functioning unit through which ne must speak. With the Disciples of hrist such a unit is The United Christian Missionary Society. It is built up into coordinating personalities, each one akin to the other, and the whole in intimate contact with God and before the *entire* world. So that, when a witness speaks or gives or responds in any manner before that amplifying medium, the expression is tremendously increased and the ''sound effect'' goes out to the ends of the earth.

Now for one reason and another an individual may refuse to stand in contact with the agency which amplifies his witness. In such event, the vast and eager world sees only his ''moving lips,'' and of course receives no feeling or help from that. A few close up may get his words and perhaps feel his spirit. But what a tragedy to deprive millions of a precious witness when it can be given to them and also include the ones who would hear it at short range *if* the witnessing agent would cooperate with the agency designed to enlarge his expression. Individualism is fundamental only to the degree that it relates itself vitally to those potential units where capacities and responsibilities are enlarged to the ultimate and far-reaching needs of the world.

Another splendid advantage of standing before a ''microphone'' or ''amplifier'' to deliver our witness: It defies pacing and ranting over our little individual platforms, which sometimes we do at a great sacrifice of our effectiveness. And what a temptation it is, especially if we happen to be somewhat at odds with the amplifying agency, to ''pep'' our individualism into a rabid passion, spurred on by a few sympathizers who are as puny in outreach as we are. How we need in these days something to hold us steady and, while holding us, to enlarge and amplify the witness which God requires! Even if one does not understand or endorse all the technique of the amplifying medium, the very fact that he persists in standing before it gives a new impetus to his witness. The institution or enterprise to which I give my greatest loyalty is the only one I have any just right to criticize. Had I learned that earlier in my life, I would not have wasted so much breath and sacred fervency in verbal indictment of service agencies whose policies were not totally consistent with my ideas.

Most of us are too small to do really big things, but God has designed means whereby his witnesses can do little things in a big way. If the Christian message today is heard over the world, above the drones of the air demons and the detonation of exploding bombs, it must be tremendously amplified through such mediums, designed and organized for just that purpose.

*Christian minister now living in Pasdena, California.

Monieka's Pioneers Honored

(*Continued from page* 26.)

The Pioneers' Day service was climaxed by the chosen preacher. ''What a day of rejoicing this is! My child was the first born here to Christians. What does the church mean to us? It is a reservoir of treasure which we must guard and transmit. And we must let no temptation or jealousy or danger separate us from it. 'I know in whom I have believed, and am persuaded. . . .' When the Israelites looked back, Moses told them to look forward and they would see the power of God. Let us bank our treasures with God, and like the Israelites we shall see God's glory. Perseverance culminates in victory.''

The spokesman from the three-decades group answered Etuwe Luc, thanking these pioneers for their noble living and their Christian zeal and fervor, and pledged themselves to carry on in the high measure of courage and loving example which had made successful soul-winners of them. It was a memorable session for the Monieka church. A reading book was given to each charter member in the name of Dr. and Mrs. Jaggard, who were on vacation in South Africa at the time.

May the next thirty years be magnificent ones for the Master and for his Congolese!

A Missionary's Week-End Trip

By RUTH MITCHELL*

THE letter asking me to speak in Carbondale explained that I could get there on the Illinois Central Railroad; so without investigation I decided that Carbondale was a suburb of Chicago. At the last minute I dropped a card to the minister, asking him to give me details as to just what time I should start on Sunday morning in order to reach his church in time for services. The card was delayed since it had to be forwarded to the hospital where he was a patient. He must have been disturbed by my nonchalance because he wired back immediately warning me that I would have an eight hour ride to southern Illinois and should come on Saturday.

As I waited at the station for the fastest train going south on Saturday afternoon, a little girl brought me the paper to read. She was about five and terribly bored with just waiting, so I entertained her by showing her my India pictures. Her mother also became interested, guessing at once that I was a missionary. As I boarded my train I wondered how much the child would remember and how many of her questions her mother would be able to answer later.

I was taken aback a bit to find that my reserved seat was in the lounge of the club car and that I was surrounded by people who were at home traveling luxuriously. I found it all very interesting but there were entirely too many distractions to allow me to put finishing touches on my speech as I had planned, so I decided to read my WORLD CALL. After a while a gentleman from one of the suites came into the lounge and sat down at the table opposite me. He recognized my WORLD CALL as a missionary magazine and proceeded to tell me that he had traveled almost everywhere, except India, for his company and knew many missionaries whom he commended as "doing excellent work." Needless to say we spent an interesting two hours comparing notes.

He gave me a picture of the Philippines that I have never grasped so clearly before —of the minority groups there who, like the minorities of India, think they should have representation in a national government. He praised the Chinese people very highly and said he had enjoyed his time in Africa and South America. It did my heart good to hear him speak with understanding and appreciation of the people among whom he had lived. Then I had a chance to tell him something of our work in Mid-India. He asked whether I thought the people coming into the church really understand Christianity, and I was glad to tell him that I believed most of them do understand it—giving as tangible proof the change that we see occur in their attitude toward disease, making it so much easier for us to help them to regain and keep their health after they have become Christians.

Miss Mitchell comforts a crying child

We had dinner together and he spent most of that hour explaining to me why he thought I should not return to India just now, suggesting as alternatives work in South America, Mexico, Africa, the army, or another year in school. When I showed him the group picture of our Bilaspur nurses and he realized that, as he said, "There are so many of them," he seemed to understand a bit better the compulsion I feel to get back to this particular work as soon as possible.

At the station in Carbondale I was met by the Stevensons, who were very kind to me. They took me to the home of Dr. Caldwell, a retired physician, whose face radiates character. Her ready wit and keen insight reminded me of our own "Little Doc" out in Bilaspur and I found myself longing to see her again. There seemed to be a wonderful spirit in the church at Carbondale—the members say it is a reflection of their minister's influence among them. Mr. Trewolla was still in the hospital so I did not meet him, but I did enjoy his congregation. A few of the people were southern enough to call me Miss Ruth, and it sounded sweet to my ears.

After speaking to the children in Sunday school and showing them some of my treasures—the nurse doll, wooden earrings, my silver anklets—I attempted to tell the people in morning service "Why I want to go back to India now."

After the service I met many interesting people. One high school girl told me she was planning to be a missionary nurse, too. One man knew Dr. Lutz of India very well, having been her professor at one time.

The trip back to Chicago was also interesting. I heard many comments made by the service men who made me better understand how they are thinking and feeling. The more mature men were resenting their very young, inexperienced officers who are inclined to be much more rigid in their discipline than the older, so-called hard-boiled officers who really understand how to handle men. The only other complaint I heard was of red tape and useless delay. One of the men had been ill and was being given leave to rest at home. He said that it had taken him from eight o'clock in the morning until four in the afternoon to get his papers signed. I was particularly interested in his story because it was the army nurse who had helped him out and used her prestige as a commissioned officer to get things pushed through in time for him to make his train.

The men seemed to agree pretty well that the army is most inconvenient, but since they were in it they wanted training for overseas service so they could do something. One fellow had been drafted just as he had worked himself up to the job he really wanted, and was regretting that he had to lose his opportunity after years of preparation for it.

It was cold in Chicago when I got off at Sixty-Third Street Station, and I would have taken a cab home had there been one available. I started toward home, rather dreading the walk across the Midway alone at night, and then luckily I met an Assyrian minister who is a student in the Chicago Theological Seminary and often eats at our table at the Cooperative Eating Club.

Finally, just to finish the week-end properly, I had a little visit with my Chinese friend who rooms with a Negro student here. We discussed our week-end experiences and other vital questions such as the induction of Chinese students into the American Army while students are still exempt from military service in China, and the question of need for immediate help being sent to China if she is to continue effective resistance to Japan.

Student nurses and staff, Jackman Memorial Hospital

*Missionary nurse at home on furlough. Stationed at the Jackman Memorial Hospital, Bilaspur, when in India.

Eyes On the Orient

By DR. M. SEARLE BATES

MADAME CHIANG'S visit to America has brought into dramatic focus the relations between the Orient and the West. Her prominence in an immense nation allied with us, a nation that is struggling for the sixth year against the Japanese military machine, is enhanced for our people by individual qualities. Madame Chiang has character, the more significant because of its family associations and because of her close and cooperative relationship with one of the most important figures of our world. She has spoken and written to her own people upon the subject, "The Seven Deadly Sins of China"; and that under crushing invasion. For her to do so, and for the nation to respect her because she did it, indicates a moral concern unique in political leadership throughout the world. Despite intense and proper concern for the military and international position of China, our visitor stands firm against the bitter and vengeful spirit which is sometimes expressed among our church members. She knows that spirit would destroy the vision of a peaceful world of nations living in fruitful, orderly cooperation.

Madame Chiang is a Christian, which means that she is readily accepted and trusted by a great number of western people, whether or not they take the trouble to reflect upon the meaning of that fact in a country where ninety-nine of every hundred persons are not Christians of any sort. Moreover, Madame Chiang was educated mainly in America and speaks English well. Her appearance is personable, and she can endure or even utilize the merciless cameras and microphones of our public life. The very circumstances of her illness, surmounted by determination to use well the brief free time upon this continent, have increased the appeal of her visit. Thus there could hardly have been imagined a special ambassador from the Orient more congenial to our own folks.

But the response is not too healthy. Some of us make haloes for Madame Chiang and her people, untrue to their natural human traits and preventing us from seeing them steadily as sisters and brothers much like ourselves. Many are trivially concerned with details of costume, speech and food, as spectators at an exhibition of celebrity. Others react in provincialism and isolationalism, disliking the popularity and possible influence of one who doesn't live on Main Street and set her window-shades at the right level at the right hour—expressing their dislike in critical gossip and in narrow confidence that America can safely tell all foreigners to "keep their snoots out of Chicago," as did the patriot Big Bill Thompson. There are the dollar-wise, who feel that a few millions in aircraft and charity have comfortably bought for us the right to realize on the 5,000,000 casualties of the Chinese army.

How many consider that according to our laws Madame Chiang is unworthy to become a citizen of the United States, even when our immigration rules have admitted her for temporary residence? Any European, even though he might be of Asiatic origin (as are many Hungarians, Turks and Finns); any native of the Americas, whether red or black; any native of Africa (the consequences of our slave-trading history?), is eligible for naturalization. But not Madame Chiang. Indeed, she might be refused food and shelter, as some of the finest Chinese, Japanese, Indians and Americans are refused (never Germans or Italians, incidentally), in places reserved for us angels of shining white. Logic and Christianity are equal victims of race discrimination.

How many look behind Madame Chiang to the humanity she represents, not speaking English and not labelled "Christian," but with the same possibilities of life and spirit which she and we have been given by the one Father of us all? Let us strive to develop the enthusiasm for Madame Chiang into broad and stable regard for the Oriental peoples, doing our full part to make the relationships brotherly.

For Better Babies

If the increasing sales of Miss Buena Stober's book, *The Care of Babies*, is an indication of the increasing interest in better babies in Congo, then there certainly is a brighter future for the next generation. Two questions which we at Wema frequently ask those buying this book are: "Do you have a wife?" and "Do you have any children?" Whether the answer is yes or no, they always say, "But we want to know how to take care of them properly."

Our new junior missionary, Billy Horner, is a constant source of interest to many natives. It is difficult for them to understand why a mother will not pick up her baby and feed it every time it cries. A Congo mother does. Some are beginning to see that it would be better for both the baby and the mother to have regular feeding hours.

Patience and persistence is necessary in teaching these people better hygienic ways of raising their babies. Do not some people in America even yet resort to patent medicines and various concoctions to cure their illness?

—MISS MYRLE WARD.

Lotumbe, Belgian Congo.

Am I An Isolationist?

EDITORIAL NOTE: The following questionnaire and the answers were issued by the National League of Women Voters. Apart from the matter of the validity of the answers, a frank facing of such questions should be a profitable experience.

First, check your opinion "yes" or "no." THEN, turn to page 47 and grade yourself.

1. We are fighting this war for only one reason—because Japan attacked us. YES NO
2. The British got us into this war and now we'll have to pull their chestnuts out of the fire again. YES NO
3. Our own best interests will be served by helping other nations develop their resources and improve their standard of living. YES NO
4. The only way to insure peace is to keep our armed forces up to wartime strength from now on. YES NO
5. Our policy of making agreements with other countries for the mutual reduction of tariffs should be continued to give assurance now of our willingness to help solve international economic problems. YES NO
6. In furnishing our allies with war supplies, we should keep the best for our own use. YES NO
7. After the war when we are the most powerful nation on earth politically and economically, we must make the whole world understand that our will is law. YES NO
8. We are carrying "friendliness" too far when we allow other countries to sell goods in the United States in competition with our own. YES NO
9. The United States must cooperate with other nations to police the world. YES NO
10. We are fighting for our way of life against the Axis "new order." YES NO

(*See page* 47.)

The Art of Living

WHEN Southern Christian Institute, finding itself without a shop teacher at the beginning of the school year, was faced with the difficulty of finding something with which to occupy the ninth and tenth grade boys while the girls of those classes were taking home economics, Mrs. Ozella J. Rasberry, instructor in social sciences, stepped into the breach and offered as a substitute a course in the Art of Living.

Now, boys are boys the world over, and keeping a class of thirty boys interested and occupied is no small task, whether the boys be colored or white, residents of Mississippi or Michigan. However, Mrs. Rasberry proved herself equal to the situation, and the boys acclaimed the Art of Living course one of the most interesting they have taken.

Early in the course the boys decided voluntarily that a student wearing a tie to class makes a better appearance. From that time on, no member of the Art of Living class was found at school without a tie.

One day an S. C. I. girl, starting to seat herself in the dining hall, was surprised to find that a tenth grade boy had already pulled the chair out for her. From then on, seating the girls in the dining hall became a general rule.

On the day when the Art of Living class had charge of chapel, the program was in the form of a class, with one of the boys presiding as the teacher. Members scored a one hundred per cent average on "How should bread be buttered?" "Where should the knife and fork be placed when not in use?" and other like questions.

The subject matter of the course, however, was not limited to such topics as table etiquette and correct wearing apparel for certain occasions. Discussion ran the gauntlet from boy and girl relationships to budgeting of time and money, to factors to be taken into consideration in selecting a vocation, as well as a birds-eye view of different vocations.

One morning early in the spring we were rather surprised to see several members of the class report for school in baggy coveralls instead of in their usual neat attire. The reason for the change in wearing apparel was soon evident. When the bell rang for the Art of Living class, instead of meeting in their usual room, the boys adjourned to the campus for two hours of extensive clean-up work. Lawn mowers, wheelbarrows and rakes were conscripted into action, and with each boy doing his part the job was finished in short order.

In June the boys completed the course with a realization that living, as opposed to mere existing, is really an art.

—VIRGINIA NICHOLS.

Clean-up Day at S. C. I.

I'll Walk With Christ to Calvary

By HATTIE MENZIES

WHAT does it mean? What must I do?
I ponder long and deep to understand—
The fulness of its meaning—
And the depths of its demand.

Then comes surging through my brain these thoughts:
The Saviour to that "lonely hill" they brought,
Though the way was long, steep and rough,
Not once, it to evade He sought.
But, many miracles He wrought—
Bringing hope and joy, allaying fears,
Soothing sorrow, wiping away grief's tears,
As He toiled through His appointed years.

So—I must see the open door where want is rife,
I must enter, give, sustain life;
The fallen woman so defiled,
The spiritually blind, the little child,
The multitudes, hungry, far from home,
All these the Bread of Life must have, that they no longer roam,
But with singing hearts go on their way rejoicing to their home;
The sick, discouraged and dumb to free,
So they, too, may hope and speak with clarity—
By word and deed show His wondrous grace,
His power and love shining in their face.

All this and more we plainly see
As we walk with Christ to Calvary.
Yes—the worried look, impatient frown,
The angry word our Lord disown;
The apathy and indifference rife,
"Quick to be hurt" brings naught but strife;
The appetite that knows no control,
All are enemies of the soul.
Our Christ shows us a different way,
That makes us live more like we pray.
Full well we know He holds the key,
Of each appointed task we see;
We then should face each day anew,
And gratefully our pledge renew,
Rejoicing we can have an active part,
Giving, serving with a faithful heart;
Thankful for our Gethsemanes that inspire,
The purging clean through suff'rings' fire;
The uphill climb, with its burden great,
The Master's beck'ning hand, the open gate,
For it's there at the end of life's long way
His resurrection opened it—AFTER—Calvary.

So—we too finish our Calvary at life's close
When this body lies down in death's repose;
Having walked with Him to Calvary,
We'll walk with Him—AFTER—in Eternity.

On Every Hill a Beacon

By GRACE W. McGAVRAN*

A Service for the Dedication of Offerings on Easter Sunday

Easter decorations may include a white cross at the center-back of the pulpit platform. It may stand against a background of greenery, or against a drapery of brown, dark green or deep blue. At the foot of the cross there may be a long, narrow table draped in white or in the same color as the drapery behind the cross. This will receive the offering. Reading desks or stands for two readers should be placed at either side of the table. Place for a quartet should be made at one side. At the other side four young people should be placed. They may be intermediates or older, chosen to read certain parts of this program in unison. Their voices should blend, be clear and harmonious. Two readers, the quartet, four young people and department representatives to bring the offering forward will be needed.

Prelude: The tune to which the processional hymn is sung. See below. During the playing of this prelude, the readers, young people and the quartet may come in and take their places. Or, they may enter in procession during the singing of the hymn.

Processional hymn: "Christ the Lord Is Risen Today," or, "The Day of Resurrection," or, "All Hail the Power of Jesus' Name" may be used. If everyone is seated, this becomes a congregational rather than a processional hymn.

1st Reader: Let us pray.

2nd Reader: Lift up our hearts, O Lord of life and love, unto thyself. Give us thy vision of a fairer world. Grant us the strength of purpose that led thee in paths of service to a world in need. O Thou Christ, who conquered death and evermore dost show the way of life, leave us not content with singing thy praise. Lead us to loyalty that spends itself in service to our God and to our fellow men. Amen.

Congregational hymn: "O Thou Great Friend to All the Sons of Men." (In case this hymn is not known to the congregation or not in your books, the words are given here and may be sung by the quartet.)

O Thou Great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
To call Thy brethren forth from want and woe,

Thee would I sing; Thy truth is still the light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes, Thou art still the Life; Thou art the Way
The holiest know—Light, Life and Way of heaven;
And they who dearest hope and deepest pray
Toil by the truth, life, way that Thou hast given.

1st Reader: (reading slowly and reverently) John 3:16.

2nd Reader: (in the same manner) John 8:12.

1st Reader: (as before) 1 Corinthians 3:11.

2nd Reader: (as before) Mark 16:15.

1st Reader: (thoughtfully and slowly) What is His will for us today?

2nd Reader: Surely his word abideth, and his will commands us to service in his name.

Young People: (Read in unison, having rehearsed the reading so that it is given slowly, clearly, with enthusiasm and meaning; or, read as suggested below.)

1st Young Person:
Rise up, O men of God! Have done with lesser things;
Give heart and mind and soul and strength to serve the King of Kings.

2nd Young Person:
Rise up, O men of God! His Kingdom tarries long;
Bring in the day of brotherhood, and end the night of wrong.

3rd Young Person:
Rise up, O men of God! The church for you doth wait,
Her strength unequal to her task; rise up and make her great!

4th Young Person:
Lift high the Cross of Christ! Tread where His feet have trod;
As brothers of the Son of man, rise up O men of God![1]

Quartet: (singing softly yet with emphasis). Stanza one of "Ye Servants of God, Your Master Proclaim."

1st Reader: We can proclaim him in our daily lives, living as unto the Lord.

2nd Reader: We can proclaim him as we tell of his love and his mercy to others.

1st Reader: We can proclaim him as we send messengers forth throughout our land to stand as beacon lights on every hill and proclaim the Christ.

2nd Reader: To that end we now bring our offering, gathered through these weeks and ready now to dedicate to the service of the Living Christ, our Savior.

Music: The tune to "Ye Servants of God" is played softly while—

Department and Class Representatives come forward and lay the offering on the table, moving quietly and not too quickly, and returning each to his own place immediately. (If they can approach from one side of the platform and leave from the other it will cause less confusion.) When the last one has placed his offering and is leaving—

Quartet: (singing clearly and triumphantly) Stanza two of "Ye Servants of God."

1st Reader: Let us pray.

Young People: (with bowed heads, in unison).

All things are Thine; no gift have we,
Lord of all gifts, to offer Thee.
And hence with grateful hearts today,
Thine own before Thy feet we lay. Amen.

Congregational hymn: "We Thank Thee Lord, Thy Paths of Service Lead." (See note below.)

We thank thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with Thee.

We've sought and found Thee in the secret place
And marveled at the radiance of Thy face;
But often in some far-off Galilee
Beheld Thee fairer yet while serving Thee.

We've felt Thy touch in sorrow's darkened way
Abound with love and solace for the day;
And 'neath the burdens there, Thy sovereignty
Has held our hearts enthralled while serving Thee.

We've seen Thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men redeemed and free,
A splendour greater yet while serving Thee. Amen.[2]

NOTE: If the above hymn is not available for congregational use, have the quartet sing it, preferably to the tune "Field" or to any other suitable 10, 10, 10, 10 tune.

Benediction: By the pastor.

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*Writer in the field of missionary education. Book rights reserved.

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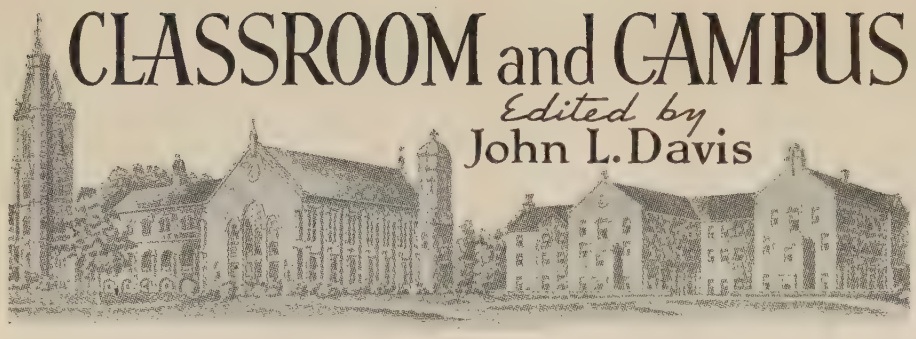
CLASSROOM and CAMPUS

Edited by
John L. Davis



Bible College of Missouri
Columbia, Missouri

The Ministers Convocation of the Missouri Council of Churches was held in Columbia, February 22-24. The outstanding event was the assembly address at the University of Missouri by Dr. Ralph W. Sockman of New York.

In presenting Dr. Sockman, Dean Carl Agee of the Bible College said, "The four freedoms have been brought graphically to our attention in recent months. It is hoped that when this tragic war is over, religious freedom will be more firmly established in the world. The Allied Nations have become the champions of religious freedom; the Axis nations are its avowed enemies. Any disposition to prevent the free dissemination of religious culture is definitely contributing to the Axis cause. One of the primary objectives of both religion and free education in the democracies should be to see to it that only the people who have at least a scientific attitude towards religion shall occupy positions of influence and leadership."

About 100 ministers were entertained at a complimentary breakfast at which Decherd Turner, an undergraduate ministerial student, spoke from the standpoint of what the Bible College does for its students, and Dean Henry E. Bent of the graduate school spoke on the need of such an institution as the Bible College in a State University situation.

Texas Christian University
Fort Worth, Texas

Kenneth M. Hay, graduate of T. C. U. and minister of the Central Christian Church, Dallas, was elected president of the Texas Christian Ministers' Institute in February.

"The American college student of today is no less religious than were those of 25 years ago," says Dr. Edwin McNeill Poteat, pastor of the Euclid Avenue Baptist Church, Cleveland, who was the principal speaker for Religious Emphasis Week on the campus.

Sidney Latham, A. B. '29, of Longview, Texas, has been appointed to the office of Secretary of State by Governor Coke Stevenson.

Breaking tradition, the class of '46 has a girl for its president. She is Miss Therylene Knox of Roswell, N. M., elected at the opening of the spring semester.

Miss Caroline McGown, 17-year-old sophomore from Fort Worth, won third place in a national poetry writing contest conducted by the National Camp Fire Girls headquarters. Her prize winning poem, "Far Fields," was read by Ted Malone on his national radio program, "Between the Book-Ends."

The "Creative Writing Scholarship" for the spring semester has been awarded to Miss Betty Jo Gambell of Dallas. The scholarship is provided by the T. C. U. Women's Club of Dallas, to encourage interest in creative literary work.

Much attention has been attracted in Fort Worth by an exhibit of oil paintings and etchings of Texas oil field scenes, done by Prof. S. P. Ziegler, head of the art department. Registrar S. W. Hutton and Noel L. Keith are the co-authors of a new book, *Worship Highways.* Mrs. Homer Ladd, A. B. '32, is the author of a juvenile travel book, just off the press, entitled *Seeing Texas.*

Two hundred and thirty-five coeds, under the direction of Mrs. Helen Murphy, have signed up for a minimum of two hours' work each week with the wartime service agencies (17 in all). Frank R. Scofield, Brite College student from Sacramento, Calif., has been elected president of the Timothy Club.

Lynchburg College
Lynchburg, Virginia

Mrs. Grace Sloan Overton of New York, expert in youth counseling, personality adjustments, and preparation for marriage and family life, visited the Lynchburg College campus February 12-13. Mrs. Overton spoke in assembly to the entire student group Friday morning and met with three groups Friday evening; the women students, the men students, and the War Training Service Cadets. Saturday was devoted to personal conferences.

Lynchburg College entertained the ministers of the Chesapeake Area during their annual conference February 15-17. The conference leaders were Dr. Albert W. Palmer, president of Chicago Theological Seminary, Dr. Alexander Paul, Indianapolis, and Dr. C. M. Gordon of Norfolk, Virginia. Dr. Palmer and Dr. Paul also spoke to the students in the chapel periods on Tuesday and Thursday.

Eureka College
Eureka, Illinois

Miss Martha Gibson, missionary to Paraguay, was a recent speaker at the convocation.

Miss Winifred Washburn joined the faculty on January 4 as head of the department of design. She formerly taught at the Rhode Island School of Design, North Dakota State College, and Michigan State College.

Professor Werner Zepernick was the soloist for three concerts of the Peoria Symphony Orchestra in Peoria, Eureka and Washington.

Phillips University
Enid, Oklahoma

President Briggs and the faculty have been invited to speak on "Education for a Time Like This" over the facilities of KCRC, 1390 on your dial, each Tuesday and Thursday at 4:15, in an effort to interpret the place of education in a world full of tensions and anxieties concerning the present and the future. This program is being favorably received. It is scheduled to cover a period of 18 weeks.

Each Monday at the same time, same

The Source of Democracy

SINCE the basic democratic conceptions derive from religious idealism and from the moral teachings of Christianity, they will scarcely survive unless supported by the inspiration of their original source." That statement, emphasizing the complete dependence of democracy on Christian teaching and idealism, does not come, as one might assume, from a conference of church-related college administrators, but is found in the "General Report of the Work Conference on Higher Education" of the Southern Association of Colleges and Secondary Schools. In that conference, administrators of tax-supported institutions were in the majority.

If the ideals and teachings of Christianity are indeed the source of democracy, and no serious student of our society can doubt the truth of that statement—how basic, how indispensable, how all-important then becomes the function of our Christian institutions of higher learning. Their destiny is not only linked with that of the church but with the whole of our democratic life. Their responsibility then is not only to see that the stream of Christian thought, practice, and tradition remains clear and undefiled by bigotry, ignorance, superstition, and falsehood so far as the church is concerned and that Christian youth may grow to maturity in the atmosphere and discipline of their unique contributions, but they have a responsibility also to our whole democratic society. They must influence and irradiate the whole fabric of higher education in our democracy to the end that all who teach in college and university halls may recognize, as did the southern educators quoted above, the basic and unescapable bonds which bind democracy and Christianity in indissoluble union.

—JOHN L. DAVIS.

station, the choristers entertain. Their programs are popular and in great demand. Another feature will be added in the near future. Twice each week organ music will be broadcast.

T. K. Smith, minister of the Tabernacle Christian Church in Columbus, Indiana, has been chosen to bring the baccalaureate sermon to the largest class of graduates in the history of the school. While it will be necessary for some of those upon whom degrees are to be conferred to be absent because of service in the armed forces, nevertheless, the total number of degrees will be the largest on record.

Three graduate students, Charles Hudson, Leon Pigg, and Winfred McEvers, are jointly attacking the problem of supply and demand for ministers for the Disciples of Christ. All yearbooks, periodicals, publications, and documents relating to the subject are being carefully studied, tabulations are being made, and records kept in such a way that our brotherhood will know something more about the problem of recruitment than has been available. They hope to establish a basis on which we can intelligently attack this vital problem. President Briggs has made a brief survey of the situation and has discovered that the larger the church, the more recruits for the missionary field and the ministry. This runs contrary to the assumptions that have been made in the past.

Ray E. Snodgrass closed one of the most successful Christian Challenge Weeks in the history of the University. In cooperation with University Place Christian Church, this program has proved to be immensely satisfactory. The first leader was Clarence E. Lemmon, followed by Harold F. Humbert, M. E. Sadler, Charles B. Tupper, and Ray E. Snodgrass, five great souls and five challenging leaders.

The College of the Bible
Lexington, Kentucky

The spring quarter begins on March 30. Some students complete their residence work at the end of each quarter. Elmo Peterson, a graduate of Chapman College, 1939, completes his work for his bachelor of divinity degree with the end of the winter quarter. He is the pastor of the Northside Christian Church, Cincinnati, Ohio, and is already at work on that field. About seven new students will enter next quarter: one from Arkansas, one from Florida, and about five from Transylvania College.

Dr. C. H. Plopper, who is being loaned to Transylvania College and the College of the Bible by The United Christian Missionary Society and who is teaching during the fall and spring quarters in the College of the Bible and during the winter quarter in Transylvania College, is making a great contribution to all missionary interests in and about Lexington. He spoke "On the Orient" before Transylvania College Lyceum that is considering "The War's Effect." Dr. and Mrs. Plopper entertained a group of their college associates at their home with a dinner of Chinese food and enjoyed watching them eat it with chopsticks.

Mrs. E. E. Snoddy had the misfortune to break her limb during a recent visit to her son Leland and Mrs. Snoddy in Charlottesville, Va. She is in the University Hospital there.

George A. Jacobs of Steubenville, Ohio, who completed his residence work last quarter, has received his appointment as a Navy Chaplain and is now in training at Norfolk, Va.

Oklahoma Christian Foundation
Norman, Oklahoma

The most outstanding event on the campus of the University of Oklahoma during the month of January was an interdenominational, bi-racial conference, in which five denominations, the Y. M. C. A. and the Y. W. C. A. were represented by about 200 students from ten Oklahoma colleges and universities. The Negro University of Langston was represented by 12 students who participated in all the seminars, as well as all other activities. Dr. James S. Chubb led the group in a great dedication of lives to the program of Christ.

Culver-Stockton College
Canton, Missouri

The ninetieth anniversary of the founding of Culver-Stockton College, originally called Christian University, was celebrated in chapel recently. Vaden T. Wood of Canton, an alumnus who received his B.A. degree in 1911 and his M.A. degree in 1917, was the guest speaker.

Four ministerial students, Robert Allard, John Decker, James Carty, and Robert Schlager, represented Culver-Stockton at the Annual Debate Tournament for the State of Missouri held at Fulton, Feb. 19-20.

For two days in February, Dean C. W. Kreger visited our campus. Dean Kreger is from Miami University in Oxford, Ohio, and his visit was in an advisory capacity.

Herbert Bunker, an athletic coach at the University of Missouri, and formerly at Culver-Stockton, was the guest speaker at the annual football banquet held January 29 at the Christian Church. Members of the Culver football and basketball squads were guests of honor. Roy Blalock of the Christian Church was toastmaster, and A. D. Stout, business manager for the college, led the singing.

Disciples Divinity House
Chicago, Illinois

Applications for scholarships for The Disciples Divinity House of the University of Chicago for the year 1943-44 are now being received. These scholarships give rent-free rooms and a stipend of fifty dollars a month. They are for men training for the B.D. degree who desire to enter the pastorate among the Disciples of Christ. Young, unmarried men of high college standing and of good personality are given preference. An illustrated folder concerning the House will be sent to any address upon request. Applications for scholarships should be made to Dean Edward Scribner Ames, 1156 E. 57th Street, Chicago.

Butler University
Indianapolis, Indiana

Special memorial services for three Butler University service men who were injured fatally in airplane accidents in February were held at the annual Butler Founders' Day banquet in the Riley Room of the Claypool Hotel, Feb. 6.

Professor George F. Leonard of the Butler secondary education department paid tribute to Ensign Robert L. Fleetwood of the United States Naval Reserves, Lieut. Dallas F. (Ted) Shadinger, United States Marine Air Corps, and Lieut. William C. McClure, United States Army Air Force, and all other Butler men who have lost their lives in service during this war.

The Butler University College of Education has been chosen by the Director of Pre-Flight Aeronautics program of the Civil Aeronautics Administration to offer a pre-flight aeronautics course for secondary school teachers. Classes will begin March 1 and end May 1 and include instruction in introductory pre-flight aeronautics, general servicing and operation of aircraft, meteorology, navigation, civil air regulations and pre-flight aeronautics in secondary schools. C. A. A. rated instructors from the Roscoe Turner Aeronautical Corporation will teach the course.

(*Continued on page* 46.)

This group of students, all from Tulsa, are making surgical dressings at William Woods College, where five surgical dressings workshops have been organized under the direction of Dr. Fleta Williams, college physician, and Mrs. Berthe H. LeBeau, dean of residence.

The students, left to right, are Betty Rourk, Elizabeth Farmer, Kathleen Patten, Louise Rogers, Betty Bush, Mrs. LeBeau, dean of residence, Louise Whitten, Martha Vernon, and Mary Jane Hooker.

THE board of trustees of the United Society in the March meeting called Miss Kathleen Shannon of Durant, Oklahoma, to become director of young people's and children's work in the department of missionary organizations, succeeding Miss Helen Spaulding.

Miss Shannon is a graduate of Phillips University with an A.B. degree in religious education, and a master's from Andover-Newton Theological Seminary in Boston. While at Andover-Newton she had experience as educational director of Memorial Congregational Church in Watertown, Mass., director of social activities at Andover-Newton, and for two summers she served as assistant in Southwest Harbor Larger Parish on Mt. Desert Island off the coast of Maine, conducting vacation church schools and assisting in other local church activities. Recently she has served as director of music and education at First Christian Church, San Angelo, Texas.

Miss Shannon

Miss Shannon is the sister of one of our younger ministers, Dr. Thompson Shannon of Portland, Oregon. She has a deep faith in the validity of Christian missions and a considerable knowledge and genuine appreciation of the brotherhood work. Her service with the United Society began March 15, 1943.

Missionaries as far away as Belgian Congo are finding it possible to get to and from their fields of service in a few days' flying time. Such is the experience of Miss Goldie Ruth Wells who left Congo by airplane on Tuesday, February 23 and arrived in New York City on March 4. She has come home because of ill health due to continuous over fatigue. She was in Indianapolis for the March meeting of the Trustees of the United Society.

While Miss Wells was flying home, Mr. and Mrs. W. H. Edwards and Mr. and Mrs. H. Gray Russell were en route to Congo but by the longer route. They left Miami by plane on February 20 for Buenos Aires. They will need to take the method of travel used recently by Mr. and Mrs. Hurt and Dr. Sukhnandan. We wish for them a safe journey and one without too much delay. How eager they are to get back to Congo!

Congratulations to Mr. and Mrs. L. Franklin White of Mungeli, India, on the arrival of L. Franklin Junior on March 1. A cable dated March 1 indicated that son and mother were doing fine.

Missionaries in India and Congo are cooperating with other Missions in entertaining British and American soldiers, interpreting to them the nationals and showing them our mission work. Miss Ann Mullin of India writes that Dr. Miller entertained three British soldiers in his home for eleven days. She said: "Dr. Lutz invited the soldiers and Dr. Miller for Thanksgiving dinner. The English men seemed to approve of the American menu, and of the cooking which Dr. Lutz had done, especially the pumpkin pies." Similar stories have come from missionaries in Congo.

Regret has been expressed in the resignation of Hugh Holland as minister of the Hazel Green Church and chaplain of Hazel Green Academy in Kentucky. Mr. Holland has accepted a call to become pastor of the First Christian Church at Griffin, Ga. During his term of service, he and Mrs. Holland have endeared themselves not only to the students and faculty of the Academy, but to the people of the church and community as well.

Miss Agnes Fishbach, who has been on furlough for the past year, returned to Asunción, leaving on February 16. Like others of the South American missionary group, she went by plane. Her Living Link church, Beatrice, Nebraska, First Christian Church, held a Consecration Service for Miss Fishbach "by proxy" because she was in California and had insufficient time to visit Beatrice. Miss Fishbach is a member of this church whose members consider themselves honored by the privilege of having this Living Link relationship.

A letter from Miss Lois Ely in Occupied China, written on November 13, gives the latest information on the three missionaries of the United Society who have been held in Shanghai. She states that Edwin Marx and other Americans were moved to an internment camp in November. The letter reads in part as follows:

". . . The camp to which they have moved numbers 350. We are trying to find 150 hymn books for them. . . . The week they moved was a warm one. Edwin Marx started with two well-filled suit cases. I have just received a request from him for warm underwear and blankets. Friends are making a thick comfort too. I sent jam, prunes, and ivory soap yesterday. Relatives of these men need not be too anxious about them. It is camp where they are and not prison and there is a goodly company. The American Association is very much on the job with cots, mattresses, etc., being donated for their use."

Mrs. O. J. Goulter received via short wave radio from station KGEI a message from Mr. Goulter dated January 30. It seems that he and Miss Ely are interned in Shanghai but not with complete restrictions. They were well at the time of the message, and have had sufficient food, though it is impossible to get some types of food.

Dr. Frank W. Price reports that "the West China branch of the Nanking Theological Seminary has a new rural extension secretary, Pan Chun-hsiang, a Seminary graduate with several years of pastoral experience. He is a very able and consecrated young man and will greatly strengthen the Rural Church Department. He represents the Christian Mission (Disciples)."

Word came some time ago that W. A. Merrill, State Secretary of Oklahoma, on February 7 suffered a heart attack and was ordered by his doctors to remain in bed for at least a month. We hope by now that he is greatly improved and will soon be able to be out again.

Northwest Christian College, Eugene, Oregon, of which K. E. Burke is president, has just entered the Pension Fund. Butler University, Indianapolis, has voted to enter in September 1943. This means that the faculty members of these two institutions will be in the Pension Fund.

Among the forty-three members of the graduating class this past year of Woodstock School in India at Landour, Mussoorie, U. P., were Jean and Helen McGavran, David Smiley and Virginia Rose Reynolds.

Women and World Highways

The World in Our Hearts

By GENEVIEVE BROWN*

"HE HAS set the world in their hearts." As of no other single group in the world, this is true of the women in missionary groups. They think truly in global terms. To them people and places in many obscure corners of the world, only now coming to light in the news of the day, have been intimately familiar through the years—they have studied and read and prayed about them! The character in the current Broadway play who says to another, "Every day they (the army and navy) are turning up at places which nobody ever heard of except a few missionaries," might with truth have added, "and a lot of missionary women."

In a peculiar way the world has been "set in the hearts" of missionary women. A great part of the universe would doubtless be surprised to know how often its people and its needs are lifted up before the throne of God by the prayers of this great host. And indeed surprised at what great things have been wrought for the uplift of life as well as the salvation of soul as the result of those prayers.

For women of the Disciples of Christ the Easter Week of Prayer has long been a very special period in which they have joined in a great fellowship of prayer for their world "concerns"—the missionary work of the church at home and abroad, the missionaries and their families, the national Christians of every land, the great masses of folk yet unreached by the gospel, the home churches, and by no means least, their own group—that they might give worthy witness to the faith they profess. It has been a time of intercession, of self-examination, of sacrificial giving in support of the church's world task.

No Rationing of Prayer

This year it has been most encouraging to note that, in spite of much streamlining of church programs to meet wartime restrictions and demands, there has been every indication that the observance of the week of prayer will be as widespread and as carefully planned for as usual. Groups are saying: "There must be no rationing of prayer when it is what the world needs most." "Of course we plan for the Easter Week of Prayer! Today we in the church need especially the fellowship of such services, and the reminder of the constructive work we are doing for the world through the missionary enterprise. The missionaries and the national Christians in difficult places need, too, to feel the power of our united prayer in their behalf." "Time? We find time for a thousand things we have never done before; surely we can find time to do the things which won't be done unless Christians do them. Prayer, creative prayer for the world, is one of these." "Maybe we *won't* have gas enough! Our grandmothers *walked* to prayer meeting many a time—so can we, if we have to."

"Beyond the Cross"

So in our churches in country places, in villages and towns, in metropolitan areas, and doubtless in many home and neighborhood groups where transportation does seem to present too great a problem, Disciple women (and men, too, in many places) will join in following the services prepared for the week on the theme, "Beyond the Cross." The services were arranged by Leo G. Potter, pastor of the Christian Church at Sigourney, Iowa. In them Mr. Potter has recognized the tragic days in which we live and has sought to emphasize the hope that must always lend courage to the Christian and enable him to meet the demands for loving service which come with increased urgency in tragic times.

*Executive Secretary of the missionary education department, The United Christian Missionary Society.

Private Devotions

Because we believe there will be value in united intercession in private devotions during this week, as well as in the group meetings, and because those who will of necessity be prevented from attending a group service can thereby have a part in the prayer fellowship of the week, we are suggesting a "Calendar of Intercession" to begin with Palm Sunday and continue through Easter Sunday. In this calendar are included persons and causes for which we believe we shall all want to be praying during this pre-Easter period.

It is not being suggested that there be a simultaneous intercessory period, but that the persons and causes listed be remembered in personal and family devotions on the day specified. It is the hope that the fellowship thus provided will be rich and rewarding to those who join in it, and that its power as it bears the world on its heart to the heart of the Father God may be multiplied as only the grace of God can multiply when his children pray, believing.

A Calendar of Intercession

PALM SUNDAY, APRIL 18: *Foreign missionaries and their work; remember individual missionaries and families, and specific pieces of work.*

MONDAY, APRIL 19: *Home missionaries and their churches and institutions; pray for the students in our schools, the boys and girls and those older who are served in our social centers, the members of our home mission churches.*

TUESDAY, APRIL 20: *Christian Education workers and the work of training children, youth, and adults in the Christian way of life; pray for the plans of the churches in the United Christian Education Advance, that many more persons may be reached with effective Christian training.*

WEDNESDAY, APRIL 21: *The world-wide church, particularly the younger churches, in mission lands; the national Christians and their pastors; those whom they are seeking to reach with the Christian gospel and Christian ministry.*

THURSDAY, APRIL 22: *Those most closely affected by war—men and women in service, our own and those of other lands; those in internment and prison camps or under surveillance, here in America and in other countries, both Allied and enemy; missionaries detained in the homeland because of war conditions; leaders of nations; suffering peoples; anxious and sorrowing families.*

FRIDAY, APRIL 23: *The church and Christians in America, that we may meet the demands of our day sacrificially and as witnesses of the Christ to all the world, that America may come to be a Christian nation in truth as well as in name.*

SATURDAY, APRIL 24: *Missionary appointees and candidates who are preparing for lives of service at home or abroad; young people in our churches and communities, that they may be helped to determine their life work in the light of the world's need in coming days.*

EASTER SUNDAY, APRIL 25: *Those who will be making commitment of their lives to Christ on this Easter Day, that they may recognize their entrance into the Church Universal, with all the privileges and responsibilities of the world Christian fellowship.*

For Adult Missionary Groups

Theme: Latin America

Helps for May Studies

SPEAKING of how little most North Americans know about South America, Katherine Carr Rodell in her delightful book, *South American Primer*, says: "I remembered vaguely from old geography lessons that the Amazon was a huge river, and that the Amazon jungles were almost impenetrable. I remembered that the Andes were higher than the Rockies, and that there were two countries whose names were strangely alike—Uruguay and Paraguay. Other than that I knew practically nothing about the continent."

Perhaps we found ourselves in much that same mental state before we began this study. However, now that we have completed four of the six lessons, we are beginning to find the gaps in our thinking filling in. The neighbors to the south of us are becoming real people; their countries, familiar places; their problems and needs, ours. Their cultures are enriching us. We are seeing how we need one another, how intertwined our destinies.

Four studies completed! Two only on ahead! Plans for May concern us on this page. Brief suggestions as to the series of programs and the discussion course are given here.

New View of Latin America

A series of programs

"Pictures of Paraguay" is the theme for the fifth (May) program in this interesting series. In chronological order of their opening we have taken up the study of our four Latin American fields: Mexico (1895), Puerto Rico (1899), Argentina (1905), Paraguay (1918). And it chances that Paraguay is not only the youngest of our Latin American fields but also the last foreign field to be entered by the Disciples of Christ. Suggestions for the leader and material for the presentation of this program are found in the pamphlet, *Program Five: Pictures of Paraguay.* This pamphlet is found in the packet of programs whose title heads this paragraph. Price of the packet, 75 cents.* Other resource material mentioned in the pamphlet is available from the address given at the bottom of this page.*

On p. 3 of the pamphlet we described the trip to Paraguay. We spoke only of boat travel. Times change rapidly. Nowadays missionaries are flying down. It is the only way. Passenger ships are not plying their routes. The Smedleys and the Hughes family have flown down. The Mills family and Martha Gibson have flown home. As this page goes to press, Agnes Fishbach is in Mexico City awaiting place on a plane to carry her back to work that waits. Boat trips took eighteen days from New York to Buenos Aires. Minimum flying time from Miami, Florida, or Brownsville, Texas, to Buenos Aires is exactly three and one-half days. Often there are delays and passengers are detained while plane space is commandeered for war service needs. But they get there in a hurry!

"Cost a lot to fly?" you ask. Yes, somewhat more than by boat but weeks of time are saved for service and it is now the only way to get our missionaries to and from! If it is costly, Christ's service is worthy.

On p. 12 we listed the missionaries and their location. See the missionary directory on p. 30 of the March WORLD CALL for latest information.

The Other Americas

A discussion course

The theme for the fifth session, *The Church as Leaven,* turns our thinking to the program of evangelism and the work that the churches carry forward in Latin America. It is to be remembered that the series of programs deals more specifically with our own mission work, and the discussion course follows the interdenominational work throughout Latin America.

"Beyond the Cross"

Easter Week of Prayer Services

Prepared by the Rev. Leo G. Potter

for April 19-23, 1943

Your president has a sample

40¢ for 12; $1.55 for 50; $2.95 for 100

The United Christian Missionary Society

Each discussion session, however, gives information about our own work. All material for this session is found in the packet whose title is found at the head of this paragraph. Price of this packet, 75 cents.* The study book, *On This Foundation,* contains the general material; the pamphlet, *Disciples of Christ in Latin America,* contains the information about our churches throughout Latin America; the pamphlet for leaders, *The Other Americas—Discussion Course on Evangelical Missions in Latin America,* carries the suggestions for working out the study.

Since this material was written, our churches in Buenos Aires have had the stimulating fellowship of several missionaries on their way to the Belgian Congo and Dr. P. D. Sukhnandan on his way back to his homeland, India.

Worship Service

In this WORLD CALL is found the missionary worship service for this month on the theme, "A Growing Fellowship." This is the eleventh in the series of worship services, "The Missionary Message of the Bible." These studies are adapted from a book by the same title, by Julian Price Love, a book strongly recommended for every missionary group. Price, $2.00.*

Sundry Suggestions

Did you try making a game out of the pronunciation of Spanish names? Have you used the "basic rules" as given in the January WORLD CALL and the further help in January, February, and March issues? Perhaps by this time your group will appreciate and be comforted by the following jingle (author unknown) which reveals the confusion in which many of us find ourselves.

I used to call it "Bonus Airs"
Until a friend protested
That anyone who ever dares
Say *that,* should be arrested.

I called it "Bonus Iris" then,
But that provoked much laughter.
I vowed I never would again
Pronounce the word thereafter.

But now, at last—no more disgrace,
I know just what to say,
I look the whole world in the face—
And call it plain "B. A."

Have you been singing in Spanish? Remember the suggestions in the February WORLD CALL. *Fun and Festival From the Other Americas,* 25 cents,* *Canciones Tipicas,* 75 cents* are good resources for songs.

Have you played games from Latin America? Again, turn to *Fun and Festival* for suggestions.

Have you had Latin American foods, a tea, a luncheon, a dinner? Your *Fun and Festival* will help you. There is real educational and fellowship value in this, aside from the "eating pleasures." Listen to this:

If the inner man you stoke
With food beloved by other folk—
Who knows—the while you munch and sip,
You may take in world fellowship.

Something New for You

A new pamphlet has just come from press, just in time for you to order it and report on it in June. *Suggested Next Steps in Latin America* is the title. Forrest H. Knapp is the author. He speaks interestingly, helpfully, and in a challenging way to us. Price 25 cents.*

Corrections on Prices

Please note the following corrections on prices as given on the book page in *Guideposts for Service,* January, 1943.

Half of Humanity, by Searle Bates, sells for 10 cents.* (Little enough to pay for "Half of Humanity!")

Then and Now, the new book by John Foster, please note in ordering (and do be sure to order a copy) is $1.75.*

Prayers Personal and Social

A very helpful booklet of prayers and meditations by James Myers. Everyone ought to have a copy for personal and family use and for worship services. Price, single copy, 15 cents; 25 copies or more, 8 cents.*

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*Order from the United Christian Missionary Society, Missions Building, 222 Downey Avenue, Indianapolis, Indiana.

Youth and Missions

Unto All Peoples

NE of the best of the Bethany Graded Lesson units is *Unto All Peoples* econd year intermediate, spring quar- r). Every intermediate group or de- rtment should provide for this study. is quite possible that it provides the st opportunity that any church normally s to acquaint its boys and girls with e world-wide work of our church and cause them to want to have a part in .

This unit would be significant at any me, but it is particularly so when the orld is torn by war. Then is missionary lucation supremely important. "We ust believe this so clearly that we are ither defensive nor apologetic in the servation of some of our strength, time, d energy for this work of our church."

We must prepare the minds of growing ys and girls to think as members of a orld-wide society. To be asleep on that b in these days of hatred-breeding nnies, movies, and radio programs ight be more costly than defeat in war self.

Do get this unit from the Christian oard of Publication, 2700 Pine Street, t. Louis, Missouri, and use it in the ring quarter.

ooks of Discovery

You will find in *Unto All Peoples* the ggestion that the class build a "Book f Discovery" containing pictures, bio- raphical sketches, missionary Scripture assages. One of the best ways to pre- nt this unit is by the laboratory method which the pupils learn by building their Book of Discovery." There may need be on your part almost no formal teach- g of a conventional nature.

World Call magazines for the past wo years or more will probably be the est resources for material for "Books of iscovery." However, the missionary ducation department of The United hristian Missionary Society has as- embled a packet of pictures, maps, and lustrative material which you may have or ten cents. Write for it today. Ask or the "Book of Discovery" Packet.

High School Victory Corps

All church leaders of youth should amiliarize themselves with the plan and rogram of the High School Victory orps. Rightly directed, there are real otentialities for good in the program. n the other hand it may result in regi- entation and militarization of a sinister ature. There is danger also that the rogram will monopolize the time and nergy of youth to the exclusion of the hurch.

Articles about the Victory Corps and he concern of the church in it are ap- earing in our brotherhood publications. Vatch for them. A statement written by eligious leaders is to be made available y the International Council of Religious Education.

Worship Service

The program on "Good Neighbors" in the packet, *Latin America,** for seniors and young people, calls for worship suggestions to be found on this page. Here they are. This service has been prepared by Miss Maud Upton, of Central Woodward Christian Church in Detroit.

Either make a full copy of this service for the leader, with each Scripture written in, or mark a Bible so that there will be no possibility of reading too many or too few lines each time. The responsive section of the service will be most effective with two readers.

The Good Neighbors

Call to worship: Mark 12: The last half of the 29th verse, beginning with the words, "Hear, O Israel"; and the 30th and 31st verses.

Hymn: "Holy Spirit, Truth Divine." First four stanzas only.

Scripture reading: This may be read responsively by the leader and group; by two readers; or by the leader alone.

Scripture: Luke 10:30, 31, 32. (Omit the words, "And Jesus answering said.")

Response: Let us remember:
That likewise we of the North, seeing our Latin American neighbors to the South, have passed by on the other side:
Unaware of their history, unaware of their music,
Unaware of their art, their religion, their philosophy,
Their government and their peoples.

Moment of Silent Meditation

Scripture: Luke 10:33.

Response: Let us remember:
That a certain Samaritan,
He whom the Jews despised, he who was called inferior,
Was the hero chosen by Jesus for one of the greatest of parables.
For to Jesus all men were brothers:
Neither Jew nor Gentile, nor bond nor free, nor North American nor Latin American,
But brothers.

Moment of Silent Meditation

Scripture: Luke 10:34.

Response: Let us remember:
That he who ministered to a fellow traveler on the Jericho Road
Did so not as a lordly ruler honoring some humble subject,
Not as a magistrate granting a respectful petition,
But as a friend;
Giving of his own time and his personal possessions
And sacrificing his own comfort
For another as worthy as, but less fortunate than, himself.

Moment of Silent Meditation

Scripture: Luke 10:35.

Response: Let us remember:
That the Good Samaritan saw beyond the immediate needs of the man he sought to help;
Thought of the future;
Caught the vision of the greater problems of that future;
Went the Second Mile.

Moment of Silent Meditation

Scripture: Luke 10:36, 37.

Prayer: Our Father,
Help us to be Good Neighbors.
Save us from the sin of indifference;
Lead us out of the paths of ignorance into the way of understanding.
Grant us the vision of true brotherhood, free from all prejudice and self-glorification.
Teach us to serve humbly and sacrificially in the spirit of one who would be servant of all.
Strengthen our resolution to carry the Christian doctrine of neighborliness beyond the four walls of the church, out into our towns and cities, and on into all the fields of national and international relationships.
That all Thy world may be one in Thee.
We ask it in the name of Him who gave us the Good Samaritan,
Our Lord and Savior, Jesus Christ.
Amen.

Hymn: "Where Cross the Crowded Ways of Life." (Use all verses.)

Benediction: Psalm 139:23, 24.

*Available for 65 cents from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

Hazel Green Work Camp

Those who know what a work camp is will be delighted to know that one is to be conducted at Hazel Green Academy at Hazel Green, Kentucky, this summer. The work project will consist of rehabilitation and repair of mountain schools in the neighborhood of Hazel Green, as well as work on the campus of Hazel Green itself.

The camp will cover a period of eight weeks. It is open to mature young people and young adults. Here is opportunity for constructive service in a community that needs it greatly. Those who are interested are urged to write to the United Society for particulars.

Work camps of the American Friends in other sections of the country should enlist many youth of our churches for eight weeks or more of cooperative living and working. Graduates of summer conferences, college students, teachers who have the summer at their disposal, high school young people who have not taken jobs, young ministers and their wives—these and others should be challenged to give time and energy to the extremely significant causes and fields offered.

Those who have participated in work camps are unanimous in their enthusiasm for the experience as the most creative of their lives.

Missionary Worship Service

Theme: The Missionary Message of the Bible

MAY

A Growing Fellowship

Call to Worship: And the spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; and whosover will, let him take the water of life freely.

Hymn: "In Christ There Is No East Or West" (Stanzas 1 and 2).

Scripture: Heb. 8:10-11; Rev. 11:16.

The Lord's Prayer

Leader's Meditation

For the past months in our worship services we have been tracing the missionary message of the Bible, catching its vision of world-inclusive thinking. In the books of Hebrew law and history, with the poets and prophets of Old Testament days, we found mounting world consciousness and concern. We turned to the New Testament and followed Christ in his world-sweeping teaching and work. A study of the Book of Acts revealed a missionary church. The letters of Paul, written to mission churches and converts, set forth the elements of a universal faith. Now we take up a study of the books from Hebrews to Revelation, finding there a growing fellowship of Christians encompassing the world.

These latter books of the New Testament were written to Christians of a widespread area. The early church spread with amazing rapidity. It crossed geographical boundaries. It crossed racial and religious lines. Because of the scattering due to persecutions, Christians found themselves in strange lands, among people of differing cultures and religions. They bore the stigma of belonging to a little-known religion whose founder had met ignominious death and whose disciples had been humble and unlearned men. Proud Romans, Greeks, Jews, found it not always easy to stand firm for Christ in the face of ridicule, misunderstanding, contempt, scorn, pleadings of family and friends. Christians today in lands of ancient cultures and well-established religions face similar circumstances, find it similarly difficult.

It was to people under such conditions that the writer of the Epistle to the Hebrews addressed himself, educated Jewish Christians who were living among cultured Greeks. There was the temptation to go back to the old faith and religious customs. The temple and its worship had more prestige, gave them a higher place in the community. To them came a needed message, expressing appreciation of their great leaders like Moses, their prophets, and their priests, but reminding them of their matchless leader, the Christ, who was superior to all these others. To them the writer also spoke of the beauty of their time-honored religious customs such as the burnt offering, but called their attention to the perfectness of the Christian faith and its soul-satisfying worship. Our first Scripture message is a quotation showing how the Hebrew prophets had foretold this very Way of life. With a mighty sweep of imagination the writer helps these Christians to see how all the great leaders of their proud past are witnesses waiting to see how well they will run their race in Christ. Christians of today in all lands are similarly challenged. And perhaps for us this "cloud of witnesses" is in part made up of the newer Christians of the younger churches and for them we must run with increasing steadfastness our race, they and we looking together to the "author and finisher of our faith," strengthening one another in a growing fellowship.

James also seems to have been writing to Jewish Christians who had been scattered abroad. Fearing they were losing the early vigor of their faith, he seeks to strengthen them by reminding them of the universality of their faith. He expressed concern about the class distinctions that have crept in, knowing thus that Christianity is weakened and many people are excluded from the church. James challenges those to whom he writes to be "doers of the word" rather than hearers only. He sounds a strong note of evangelism when he speaks of "converting sinners from the error of their ways."

Peter's great message as emphasized in his first epistle deals with group relationships. He would have one great fellowship, one family in Christ. Peter's note of sharing is missionary to its core. In his second letter Peter reminds his readers of the sure source of the Christian's faith, not "cunningly devised fables" but a "sure word of prophecy" thus making it worthy of world allegiance.

The apostle John in his three letters thinks of God as light in whom there is no darkness; as one who loved so much that he sent his only Son to be the savior of all mankind. He sees Christ as advocate before the Father and reminds his readers that this Christ is to be the propitiation not only for their sins but for the sins of the whole world. Thus he laid upon Christ's followers their missionary responsibility. Only in Christ, he further states, can people find life, saying that "he that hath the son hath life and he that hath not the son of God hath not life." World brotherhood, love for all mankind, are John's constant concern.

Gems of missionary thought, world-sweeping messages, are found in the Book of Revelation. The "keeping power of Christ" has appeal especially to those for whom life has been insecure and lacking in many things. There is the message of redeeming love and a personal savior, a message that bursts like a glorious sunrise upon downtrodden people who have walked only in great darkness. Christ's universal rule is revealed in the second Scripture of today's reading. "To every nation, and kindred, and tongue, and people" is a thrilling summarizing of fellowship of all that dwell on the earth. For our call to worship we used that winsome invitation with which we may well close our meditation, found near the close of the last chapter of Revelation. (Reread.)

The last two stanzas of the hymn from which we sang in the beginning speak to us of world-inclusive Christian fellowship.

Hymn: "In Christ There Is No East Or West" (stanzas 3 and 4).

Prayer: That all the world may be brought into one great fellowship; that we may work and give and pray for the missionary enterprise that it may go forward in these days of mounting difficulties; that Christians of every race and nation may be equal to the tests and tasks and opportunities that await them.

Echoes From Everywhere

They Have Left Their Mark

We are enjoying the work in Pendra Road where we've had such interesting and fine missionaries to precede us: Mother Madsen and her dear Danish Daddy; Walter Menzies, better known as "Uncle Sandy," and grandfather to all the mission children—along with dear, faithful Mrs. Menzies, "Aunt Het" as we used to call her; "Popey," Miss Caroline Pope, Myrtle Furman, the Factor, and Veda Harrah, Anna K. Bender, Dr. Lutz, Dr. Longdon, Miss Nicholson, and last but not least, our dear old "Pioneer," Zonetta Vance. They have all left their mark on India and our work is more easily done because they have built worthily.

—Mildred Reynolds.

Pendra Road, C. P., India.

Report from Rural Mexico

At Los Nogales we started the Evangelistic Crusade with plenty of preparation. We began one Saturday and Sunday with 14 people of the church on horseback, mule and burro visiting 32 ranches, giving out 700 Gospels, covering approximately 400 kilometers. In some parts we encountered opposition, but for the most part we were well received. There still remain more or less 20 ranches and Jarez to visit as soon as we receive more Gospels. This experience has awakened the church. The timid went forth timid and fearful, but returned full of courage, offering to go to other places.

The congregation is sending Rafael Salvivar to Mexico for six weeks in the Institute for Rural Laymen.

—Florine Cantrell.

Ciudad Garcia, Mexico.

ss Walden at nankhetan

)ne of the nicest things that has hap- ıed since last I wrote is that Miss ith Clare Walden has come to live with . She came to India in October, 1940, nt the first year in Jubbulpore with Alexanders, and later at Landaur dying the Hindi language. Then she ne to Sumankhetan about the first of vember, 1941, to take Miss Pope's ce, doing evangelistic work. Last win- she spent part time studying Hindi l part time at work. Then in April went back to Landaur to finish her guage study. She returned to Pendra ad about September the first, and, since completed her work for the second ır examination. She has done exceed- gly well in her language work and we are so proud of her. She is so full fun and I do enjoy her company so ıch. It is nice to have someone once ain to laugh at my jokes! There is thing so pitiable as a jokester living ne.

—Leta May Brown.

Pendra Road, C. P. India.

t's Keep Them Our Hearts

The day the Pacific War broke out (but days before I learned of it!), I was iiting the Medical College of Honan iiversity in the extremely isolated hill wn of Sunghsien, to which it had been rced to withdraw three years before. hy I received there a welcome such as human can deserve is indicated in ese words used by the Dean in introduc- g me: "For three years no one has sited us, not even an inspector from the inistry of Education. We have strug- ed on here near the front without being le to get adequate books or supplies or en to be sure of our food. We thought everyone had forgotten us. And now, suddenly, Mr. Hoover has come and tells me that the National Y. M. C. A. and Y. W. C. A. have had us on their minds and hearts for a long time, and have been trying to reach us, and even that the university students in America have raised some money to help us. . . ." At that point the significance of the whole thing so moved the Dean that tears rolled down his face and he could scarcely go on.

—Lyman Hoover.

West China.

New Projects At Bolenge

We had a pleasant Christmas season at Bolenge. The Christmas offering at the church was over 1800 francs. We have had good reports of Christmas services and offerings from a number of our outposts. Our station school has had a 33⅓ per cent increase this year and all new students coming in are self-supporting. There are now 46 young men in the evangelistic training school.

We have initiated two new school projects here. One comprises the 7th and 6th years' work for a number of our young folk who finished the other work and yet are too young to teach. In other years this group has gone to the Catholic advanced schools. The other project is a special primary class for six year olds. This class teaches the parent to watch his child's age and that there is a definite age for a child to start to school. Each week end I send the parents a report. Many of them do not comprehend but some do, and they are getting an impression of the importance of it all. It also proves the six year old girls are just as intelligent as the boys the same age. This is receiving a lot of comment.

—Edna Poole.

Bolenge, Belgian Congo.

Word From Dr. Henderson

On January 29, Dr. Yocum received a letter from Dr. A. G. Henderson in Germany, dated September 20. It read in part as follows:

"How happy I was to hear about Jamie's visit in Indianapolis. I appreciated the great kindness shown her on every hand. . . I was glad to hear that Dr. Jaggard [in Belgian Congo] is having a furlough in Cape Town. I have not heard previous to Jamie's letters that Joe and Winifred Smith were still unaccounted for [in Philippines]. I scarcely know what to think, but can only pray that God may spare them to continue to be messengers of the Good News. The world is indeed suffering; may the Christian witness in it be purified and brighter. The great hindrance to spiritual work here seems to be lack of consistence in the lives of the average Christian. I feel God has much to teach me here and I earnestly pray that I may leave this place more sanctified and consecrated than ever before. . . I pray God's blessing on you all in the difficult tasks and problems of these days."

Mrs. Henderson wrote that she had received a letter written December 9, telling her he had received the package she sent last summer containing a suit and shoes which fit perfectly. He had been asked to preach a sermon on Christmas for the camp. He enclosed a picture of the medical staff.

Hidden Answers

1. To what do writers today refer when they say, "a guidepost to our nation"?

2. What did a certain church group mean to "Franklin and Phil"?

3. What are the challenges of war particularly for the rural churches?

4. Has the modern world given recognition to the fact that "Christ claims all of life," and what does K. O. say about this aspect of our faith?

5. What move on the part of the churches of America would be evidence that "Christianity and democracy are alive"?

6. What is the latest project advanced by the Committee on War Services?

7. To how many people is the hospital at Hazel Green available?

8. Toward what needs does the Easter offering go?

In Memoriam

Susie B. Barr, February 1, 1943, Bruceville, Indiana. Active member of the Christian Church and missionary society. Her life was a useful one, always giving generously of time, talent, money and self. Age 82.

Mrs. John T. McClain, January 28, 1943, West Palm Beach, Florida. Mother of seven children, all interested in church work. Faithful to the church, Sunday school, and woman's council. Age 71.

Mrs. Ella Utter, January 12, 1943, Falmouth, Kentucky. Devoted and loyal member of Christian Church and the Woman's Council. Greatly missed by every department of the church.

Mrs. Sarah Ann Gatts, January 22, 1943, New Martinsville, W. Va. Active member of the New Martinsville church for forty years. President of the missionary society for a number of years. Age 75.

John W. Warren, January 11, 1943, Denver, Colorado. Mr. and Mrs. Warren gave the original Colorado Christian Home for Children near Loveland, Colo., now in Denver. Member of South Broadway Christian Church. Age 84.

Marietta Akers Cooper, December 22, 1942, Roodhouse, Illinois. Beloved member of missionary society for many years. Age 78.

Mrs. Ella Storm, January 24, 1943, Gays, Illinois. Faithful and active in the church and charter member of missionary society.

Mrs. Mary Ott, December 13, 1942, and Elmer Wheeler, December 22, 1942, Troy, New York. Members of the Church of Christ, Poestenkill, N. Y., and the missionary society.

Mrs. Arlie Roth, August 25, 1942, Pleasantville, Pa. President of Shamburg missionary society of which she was member since 1909. Untiring, enthusiastic officer and member.

Mrs. C. W. Greene, February 27, 1943, Kansas City, Kansas. Active in all the church's departments. Her influence and spirit live in the lives of those with whom she came in touch during her long and useful life. Age 89.

Helps for Leaders of Junior Groups

These pages this month carry suggestive helps for the Junior study, "Helping to Make Our Country More Christian." The children's session plans and materials are published in the April 25, and May 2, 9, 16 and 23 issues of JUNIOR WORLD. You may begin now to plan for this study with the Juniors who will have charge of the sessions, and then meet individually with each leader as their materials become available.—Mabel Niedermeyer.

Helping to Make Our Country More Christian

By Mary Grace Martin

Purpose and Scope

This is a five-session unit of study related to Christian citizenship. Through it we hope to help Junior boys and girls to evaluate some of the practices that make a nation Christian or the reverse, and to become conscious of their own responsibilities for helping to make a Christian nation. Juniors should be led to appreciate the advantages that are the result from living in a Christian land, and to recognize some of the evils that threaten to keep our communities or nation from being Christian. With growing ability to think constructively concerning the social order, Junior boys and girls should begin to build convictions that righteousness and unselfishness are desirable qualities in a nation as well as in individuals.

Background of the Children

Juniors have probably had their thinking directed toward the meaning of Christian citizenship through vacation school units or other church school experiences. In the public schools, too, they have received some training in good citizenship. There they are learning something about local and federal government, and attitudes of loyalty are being molded. A Junior boy or girl not only studies about laws and officers, but meets with adults who respect or flout the law, and with officers who uphold the laws. He is conscious of election day in the community, and sometimes he awaits results as eagerly as his parents. He hears criticism or praise of laws and officers. He has contact with civic employees who visit the home or the school. He rides over public highways and learns of traffic regulations. If he acquires a contagious disease he learns of city health rules and may be visited by a community nurse or doctor. Through the radio, pictures, parades, and advertisements he is subjected to much patriotic propaganda, some of which is good and some bad. As the Junior's experiences with regulations and benefits of the government broaden, his growing experiences also help to make him aware of certain evils in his country, such as overcrowded housing, poverty, disease, crime, or unequal opportunities for all races and classes.

Preparing for the Unit

In preparing for this unit, first read all the plans suggested. Then visit a public school to learn what is being taught there concerning citizenship. This will allow you to integrate the study of this unit more effectively. Learn all you can about the social needs of your community and state, and what is being done about the problems through legislation, relief, and other means. Visit your public library to secure helpful books and pictures. These may find a place on the browsing table throughout the study. Consult your pastor or service committee of your church to learn how the church or the denomination is helping to build a more Christian America. Meet with the Junior leaders and be prepared to guide them.

Resource Books that Will Help You

Baxter, *Living and Working in Our Country.*

Martin, *Living in Our Community*

Jenness, *We All Need Each Other.*

Morgan, *The American Citizen's Handbook.* (1941)

Goslin, *Our Town's Business.* (1939)

Niebuhr, *Greatness Passing By.*

Morris, *Heroes of Progress in America*

deKruif, *Hunger Fighters* and *Microbe Hunters.*

White House Report, *Children in a Democracy.*

May 2—How My Country Helps Me

Today it will be your purpose to help Juniors to understand in terms of their own experiences some of the benefits which they derive from living in America.

Session Outline

Introduction by Junior Leader.

Quiet Music.—O Beautiful for Spacious Skies.

Hymn.—O Beautiful for Spacious Skies

Reports and Discussion.—(Juniors and Adult leader.)

1. My Country Protects Me Through Laws.
2. My Country Provides Schools for My Education.
3. My Country Allows Me to Worship As I Wish.
4. My Country Protects Me From Disease.

Talk.—"Why Your Country Is Interested In You." (Adult leader.)

Planning for the Next Session.

Worship:

Call to Worship.—Psalm 100:4.

Meditation Music—

Hymn.—"My Country 'Tis of Thee." (Except last stanza.)

Scripture.—Deuteronomy 8:7-14 and 11:13-15. (Introduced by Junior leader and read by two Juniors.)

Prayer.—(By Junior leader.)

Offering Service—

Salute to American Flag, and singing of last stanza of "America."

Salute to Christian Flag, and singing of "I Would Be True."

Benediction.—Psalm 19:14.

Through your study prepare yourself to help the children to see concretely how our country is helping them. This may mean a visit to the City Hall to discover some specific laws and the names of officers in the community, as well as costs of community services from which the children benefit. Discover how many denominations or sects are worshiping freely in the community. Learn some of the community regulations that protect citizens from spread of disease. From your local library secure a copy of the report of the White House Conference on "Children in a Democracy," and read it.

It is probably best to follow each report by a brief discussion, rather than to have all the reports first. Your discussion should cover such questions as these: What laws affecting our nation, state, or community do you know? (Speed laws, property laws, building laws, health laws.) How many schools are there in our community? How much do you think it costs to operate these schools for one year? Are there any special schools in the community? (Vocational, blind, or other special schools.) Are Negro children provided for? Why is it important for us to receive an education? Bring out the fact that we are more useful to ourselves and others. Discuss the number of different churches in the community and the freedom each enjoys in worship. Does the state have anything to say about the minister of a church? How would our community be affected if we were not allowed to have churches? What are some of the health laws in our community? Are there any health clinics in the community?

The following information will be useful for your talk. The "why" lies in the fact that we are supposedly a Christian nation. Bring out the fact that these conditions below are not all true and we need to help make our nation more Christian so they will be true for all children.

"Since 1909, every ten years a conference has been called by the President of the United States in the interest of the children who live under the protection of the American flag. This White House Conference, as it is called, meets to learn what is being done and to consider what ought to be done for the nation's children.

"In 1930 the conference on Child Health and Protection drew up a program of nineteen objectives known as the Children's Charter. Following are some of the rights declared for every child of the nation:

1. A safe and sanitary home
2. Health protection.
3. A safe and sanitary school, properly equipped, lighted and ventilated.
4. Safe and wholesome places for play
5. Protection from child labor
6. Special care, treatment and training for handicapped children.
7. Satisfactory schooling, health services, and social opportunities for rural children as for city children."

May 9—Things That Make Us Glad

Since not all the good things in our country could be discussed last week, today you will have opportunity for further consideration of the things that help to make us proud of our country.

Session Outline

Informal Study of Pictures and Clippings.

Hymn.—O Beautiful for Spacious Skies.

Introduction of Theme.—(By Junior leader.)

Report.—Glad for My Country's Benefits.

(By a Junior. A Review of last week's discussion followed by Junior reports of any interviews or visits made during the week.)

Reports on "Things Which Make Us Glad"—

1. Glad for National Parks and Playgrounds
2. Glad for Postal Services.
3. Glad for Special Institutions
4. Glad for Land of Plenty.

Discussion.—(By Adult leader, or address by invited guest, followed by discussion.)

Planning for Activities—

Worship.—(Led by Junior leader.)

Call to Worship—

Music Meditation—

Hymn.—God of Our Fathers, Whose Almighty Hand.

Bible verses that tell us how to be good citizens.—Romans 13:3, 7, 8, 10, 13. (Read by Juniors and interpreted by Adult leader.)

Prayer and Response—

Offering—

Hymn.—God Bless Our Native Land.

Benediction.—Psalm 19:14.

If there is a guest speaker, there may be no time for discussion of the reports made by the Juniors, but the reports can carry their own message. The most valuable discussion may then be related to the remarks made by the speaker who can give interesting information concerning the community. Before going into worship, however, time should be taken to recognize any activities carried out during the week, such as interviews with community officers, and to suggest plans for making a poster. There will probably be no time for working on this today.

May 16—Things Which Need to Be Improved

Today you will help the Juniors to see some of the conditions that should be improved in a Christian land. Help them to see that because of color or race or selfishness, certain groups of people do not always have the fair chance that they should. Guide them to look at the results of lawlessness and evil.

Session Outline

Work Period or Informal Study

Music Call to Assembly.—O Beautiful for Spacious Skies.

Hymn.—O Beautiful for Spacious Skies.

Introduction of Theme.—(By Junior leader.)

Reports—

1. Cities and Slums
2. Negroes and Their Problems
3. Miners and Their Problems
4. The Misuse of Alcohol

Discussion.—(Led by Adult leader.)

Plans for Investigations—

Worship.—(Led by Junior leader.)

Call to Worship—

Meditation Music—

Hymn.—Teach Us, O Lord, True Brotherhood.

Bible Verses to Think About. (Read by Juniors and introduced by Junior leader. Each is followed by a period of meditation.) 1 Corinthians 3:9a; Matthew 7:12; Matthew 25:35-40; Galatians 6:2; 1 John 3:18.

Prayer.—Silent prayer followed by Lord's Prayer in Unison.

Hymn.—God Bless Our Native Land.

Offering Service—

Closing Hymn.—The Church of God Is Calling.

Benediction.

Look about your own community to discover if there are any social conditions related to subjects of reports that need improvement and in which Christians should become interested.

May 23—How Christian Citizens Help

Your purpose today is to help boys and girls to understand more fully the meaning of Christian citizenship, and to see how each Junior can help to build a more Christian America.

Session Outline

Informal Study of Pictures and Clippings.

Call to Assembly.—O Beautiful for Spacious Skies.

Introduction of Theme and Discussion.—(Led by Junior leader.) "What Is a Christian Citizen?"

Stories of Christian Citizens—

1. A Man Who Helped Provide Homes.
2. A Woman Helps People of All Races.
3. Some Churches Are Helping, Too.

Hymn.—Love Thyself Last.

Prayer.—(Guided by Junior leader.)

Prayer Response.—Hear Our Prayer, O Lord.

Offering Service—

Closing Hymn.—God Bless Our Native Land.

Benediction.—Psalm 19:14.

If possible, make plans today for using the offerings for some service project of the church or the community. If you are in doubt concerning a worthwhile project, consult your pastor. Be prepared to supplement the reports today with further information concerning the service work of your own church and brotherhood.

The activity period today will need some guidance. Posters and handwork should be completed. Encourage creative writing of stories, poems or other writing. Appoint a committee to select the worship materials to be used next week in the special review session and help them to organize the service for next week. Plans to invite visitors may be made now too.

May 30—"Blessed Is the Nation Whose God Is the Lord"

The purpose of this session is to summarize the thinking related to the unit and to lead to special thanksgiving for a Christian land in which to live, and for those persons who help to make it so. There should also be some consideration of a Christian nation's responsibility to other nations.

Session Outline

(The Junior leader with members of a worship committee should have planned the session outline for today, but the following outline is suggestive.)

Informal Preparation for the Service to Follow.—(Display the posters, arrange attractive worship center, place the flags, distribute hymnbooks, greet guests, and other activities necessary.)

Music Call to Assembly.—O Beautiful For Spacious Skies.

Remarks by Junior Leader—

Hymn.—O Beautiful for Spacious Skies.

Report.—"Why I Am Glad to Live In America." (By a Junior.)

Song.—God Bless Our Native Land.

Report.—"The America I Would Like to Live In." (By a Junior.)

Hymn.—Teach Us, O Lord, True Brotherhood.

Report.—"How We May Help to Build a More Christian Land." (By a Junior.)

Hymn.—Love Thyself Last.

Poems or Stories to Help Us in Our Thinking.—(Original stories or poems created by the class members.)

Scripture Readings.—Proverbs 14:24; Romans 15:1, 2; Romans 12:17; Galatians 6:2; Micah 6:8.

Discussion.—"Does a Christian Nation Have Responsibilities Towards Other Nations?" (Led by Adult leader.)

Prayer.—(Guided by Junior leader.)

Prayer Response.—Hear Our Prayer, O Lord.

Offering Service—

Salutes to flags.—(As in first session.)

A Bible Verse to Remember.—Psalm 33:12.

Closing Hymn.—God of the Nations Near and Far.

Benediction.—Psalm 19:14.

Give individual guidance as necessary to those who will make the original reports today. Help the Junior leader prepare so that the service will run smoothly, for the effect of the service can be marred by lack of organization of the materials selected by groups last week.

Such questions as these should enter in the discussion today: Can a Christian nation forget about all the other nations of the world? Why not? If America has more wheat than England, what should we do? If we have more wool than China, or Japan, or Germany? How can we help to build friendliness with other nations now and when the war is over? Can we help nations who have natural resources but do not know how to use them? How? Do our missionaries help in any way? Give some examples. Why is this kind of teaching important? Can a Christian nation help to make fair trade rules between nations? How can Juniors help to build a friendly world? (Being friendly to those of other nations.)

Our greatest list of new books for pastors and laymen

On Being a Real Person
By HARRY EMERSON FOSDICK

Out of twenty years' experience in dealing with the everyday personal problems of everyday men and women comes this book, rich in wisdom, insight and practical usefulness. "A masterly treatise on human nature of interest to every intelligent man and woman."—*William Lyon Phelps.* $2.50

Which Way Ahead?
By WALTER RUSSELL BOWIE

The church will be strengthened through a wider understanding of the function of the Church in an upset world and of the responsibilities of individual members to make it function properly. This book was written to that end. "If only all who love the Church would read it!"—*Dr. George A. Buttrick.* $1.50*

*(*Special price to groups in quantities of ten or more copies,* $1.25)

It's Your Souls We Want
By STEWART W. HERMAN, Jr.

"This is a definitive book on the position of Church and Christianity under the Nazi regime. The author saw at first hand what was happening. . . It is a book which all the good religious people of the world should know about."—*Book-of-the-Month Club News.* $2.50

The Church in Disrepute
By BERNARD IDDINGS BELL

Why is the Church so impotent today to influence the nations or to effect patterns of conduct? This book is by way of answer. It is pitiless in analysis, yet full of hope that the Church is on the verge of a new and greater Reformation. $1.50

Does Your Child Obey?
By REGINA WESTCOTT WIEMAN

A practical handbook for parents on a universal family problem, by the author of *The Modern Family and the Church* and *The Family Lives Its Religion.* It is replete with techniques and illustrations, and is free of technical terminology. $1.25

HARPER & BROTHERS

Jerome spent 34 years on his great translation of the Bible

"The Book for the World of Tomorrow"

A New Sound Motion Picture on the Bible

BELIEVING that there is a great need for the production of really good motion pictures in the religious field, the American Bible Society, with the cooperation of the Westinghouse Electric and Manufacturing Company, presents "The Book for the World of Tomorrow." It is a 2½ reel 16 mm sound film in black and white taking 26 minutes to play.

The Westinghouse Time Capsule at the New York World's Fair of 1939, which contained the Bible as the one book to be reproduced in its complete form, serves as a point of departure. The film goes on to reveal the efforts of consecrated people of bygone ages to make the Bible the Book for the World of Yesterday; shows how, by its phenomenal spread throughout the world it has become the Book for the World of Today; and finally emphasizes that if it is to become the Book for the World of Tomorrow it depends upon the use we, whose heritage it is, make of it.

The film can be booked through the headquarters of the American Bible Society, Park Avenue and 57th Street, New York, c/o Visual Education Department.

The fee for a week's booking is $10 plus transportation costs both ways. This charge had to be made because the Society did not feel justified in withdrawing funds from its missionary task of translating, publishing, and distributing the Scriptures in order to finance a film, no matter how excellent. The rental fee of $10 will cover cost of prints, promotion, postage and a small amount to establish a revolving fund for the production of similar worthwhile pictures.

Lest some groups should feel unable to avail themselves of the picture because of the fee, the Bible Society is agreeable to accepting a voluntary offering taken after the showing even though the amount received should be less than $10.

If other showings could be arranged for during the week that the booking lasts, perhaps that shortage could be made up with possible benefit to the exhibitor's own treasury. Many civic groups, women's organizations, schools, etc., would welcome seeing the picture.

In addition to the cooperation of the Westinghouse Electric and Manufacturing Company, the Bible Society also acknowledges the material assistance of Warner Brothers, Metro-Goldwyn-Mayer, Radio Corporation of America, American Federation of Musicians, and the Cuneo Press. The picture was produced by Caravel Films, Inc., New York.

If Your Magazine Is Late

During wartime the use of transportation facilities for war purposes is vastly increased and unavoidable delays sometimes occur. It is possible that, due to these conditions beyond our control, delivery of WORLD CALL may be held up and your copy of the magazine may not reach you quite as early as it formerly did. Please be patient if your copy of the magazine is a little late. And above all, send changes of address promptly for second-class mail will not be forwarded without additional postage. Duplicate copies of WORLD CALL cannot be mailed.

THE MAJOR IN 1942 AND 1943

The Pension Plan is the Major Section of the Pension Fund. The 2½% and 8% dues enlarge Pension Plan coverage and reserves. Interest on these reserves is likewise a part of the Major.

THE RECORD FOR 1942

1. Total 2½% and 8% dues	$343,997.90
2. Total interest earnings	185,099.99
Grand Total	$529,097.89
3. This is 72% of total receipts of the year	$729,205.88

This shows a gain in the right place. All members of the Plan have a share in these gains and in these reserves.

New Members starting in 1943, can share also. They pay 2½% of monthly salary. Churches pay 8%. Membership can begin any month. Start at once.

Send checks to—

PENSION FUND OF DISCIPLES OF CHRIST

800 Test Building **Indianapolis, Indiana**

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Service to the underprivileged and the dispossessed.

NATIONAL CITY CHRISTIAN CHURCH
Designated gifts only.

INTERNATIONAL CONVENTION
Cooperative fellowship in the cause of Christ.

Plan now to secure an Easter offering that is an adequate testimony to our faith in the ministry of Jesus Christ for a day like this.

Order your Supplies from

UNIFIED PROMOTION

Irvington Station, Box 36 Indianapolis, Indiana

Book Chat

(*Continued from page* 25.)

lished as a single volume. One is struck by two differences in Fosdick and Jones. Jones is much more preoccupied with psychology and is decidedly more introspective and clinical. Perhaps this reflects the new interest in psychiatry and applied psychology of the last two decades.

Books Mentioned on Page 25.

THE CHURCH IN DISREPUTE by Bernard Iddings Bell. New York. Harpers. 152 pp. Price $1.50.

EDUCATION FOR FREEDOM by Robert Maynard Hutchins. Louisiana State University Press. Price $1.50.

STRENGTH FOR SERVICE, edited by Chaplain Norman E. Nygaard. New York-Nashville. Abingdon-Cokesbury. 375 pp. Price 60c.

ABUNDANT LIVING by E. Stanley Jones. New York-Nashville. Abingdon-Cokesbury. 375 pp. Price $1.00.

RELIGION IN COLONIAL AMERICA by William Warren Sweet. Charles Scribner's Sons. New York. 1942. $3.00.

Professor Sweet definitely achieves his objective in this, the first of a three-volume work which will bring American church history down to the present time. That objective is, as he phrases it, "to place religion in its proper perspective in American colonial history." It will be welcomed by students of religion, of course, but just as enthusiastically by teachers of American literature and American history, since it throws light on questions and episodes which, to say the least, have been treated inadequately in these fields.

There are many surprises in this delightfully written book. Professor Sweet, for example, gives an explanation of the founding of the first non-Separatist Congregational Church in America at Salem on July 10, 1629, radically different from the widely accepted view expressed in such a volume as Parrington's great work, *Main Currents in American Thought.* Parrington presents that tremendously important occurrence as almost an accident—that the Presbyterians who settled at Salem simply imitated the pattern of the church at Plymouth which, as one would expect, had been established on independent and congregational models since they were Separatists. Sweet, accepting the studies of Perry Miller, shows that the Salem Church was organized by two non-Separatist Puritan clergymen, Francis Higginson and Samuel Skelton, and that they and the people of Salem were already Congregationalists of the non-Separatist variety and fully aware of the implications of the Congregational polity which they established.

One becomes conscious on almost every page of religious misconceptions and prejudices which disappear in the light of its information, and one is also conscious of new appreciations and understandings.

JOHN L. DAVIS.

Money for Your Treasury

Over 2,000,000 SUNFLOWER Dishcloths were sold during 1942 by Ladies' Aid, and members of Sunday Schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.

Sample Free to Official

SANGAMON MILLS

EST. 1915 COHOES, N. Y.

More Teachers Are Needed

E WERE in the steel canoe ready to start our itineration. "Where are rest of the paddlers?"

'They went home to have a bite to ."

'Can anyone see them coming down the th?"

"Please call them so that we may get rted as we not only have a canoe ride lay but also a bicycle trip, and the n will be in the night getting home th the canoe."

We finally started on our visit to the lages in the southwestern section of our ondombe field. We sent the carriers off e day before with the loads, and we went canoe down river several miles before rting the overland trip. We found our ings where we were to spend the first ght and the people crowded around to eet us as we arrived.

There is no teacher in this village but ey have been asking for one. We had a urch service that evening out in the en before the houses. Then they listened the phonograph that our Mondombe stor has.

Next morning after a two hour trip were at the teacher's home in Limanza. e was the first teacher to be sent to this ibe of over 9,000 people and now we ve two more among them. There were veral baptisms from among these people while we were there. Two Christians and their wives from Limanza are coming to the station in September to enter the evangelistic training classes. These people are asking for more teachers and we hope to supply them as soon as we are able to train the students.

From Limanza we traveled two long, hard days by bicycle, and passed village after village where we have not as yet placed teachers. On the following day we reached the Mbelo villages and were among Christians. We started work among the Mbelo villages when they were located nearer to us, but recently they were moved onto this path, or road. While among the Mbelo villages we called all the names of the Christians and inquired as to their standing in the church. It was no small job as there were hundreds of names.

We could have made most of the distance in a car or pick-up truck, and it is going to be much easier traveling when we can go that way. More trips can then be made into the fields. Everyone is supposed to be in the forest getting rubber or copal and it is difficult to find carriers for our trips. Only the very old people and small children were at home.

We visited still another tribe which lives beyond the Mbelo villages, and such hills as we found! We were traveling near the Lomela river and had to cross the many small streams flowing into it. One day I counted 25 hills that I walked up. The people of this district have three teachers and are asking for more. We came home over the same route and had six days of hard traveling to get here.

Our task is far from finished in this and other sections of our field; and although we find many discouraging things, we go on working, knowing that changes are coming and our work is not in vain. The chief of the Mbelo villages has been asking for several years for a native nurse to live among them and dispense medicines and take care of their sores. The greater number of our Congolese nurses are from his villages and he thinks that he should have one in return. They have not quit visiting the witchdoctors and still wear strings around their necks for protection from evil spirits; but through treatments and hygiene talks, they are learning some of the causes of sickness, and that in turn removes some of the fear from evil spirits.

When we reached home and I paid the carriers, who were Christians, they spent practically all of their money in buying books and pencils. Our book supply is running low, and when I brought out a few books they all grabbed for them as they held out their money. We hope for our printer and a supply of paper soon so as to be able to supply the demands for books. We are busy on translations now so that he will find plenty of work when he does come.

—HATTIE P. MITCHELL

Mondombe, Belgian Congo.

"The song that nerves a nation's heart ...is in itself a deed"

—*Tennyson*

Who can count the armies of Freedom the Marseillaise set marching . . . or measure the wealth of patriotism Francis Scott Key has engendered with our own national anthem?

Wherever you find the love of inspiring music and fine organ tone, there, too, you will find appreciation of Möller—a name associated with the finest organs for sixty-seven years. Although now in war work, when peace comes, the Möller craftsmen will be building instruments again—instruments our tone laboratories are ever striving to make more magnificent.

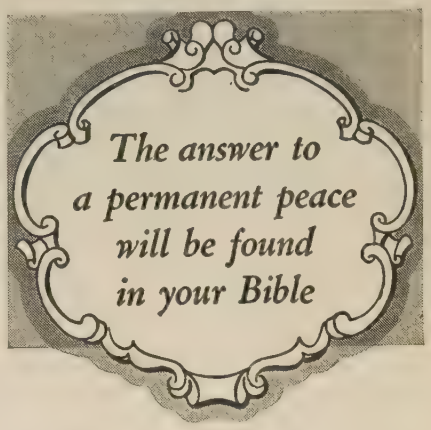
M.P. MÖLLER

THE ARTIST OF ORGANS · THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

Correction

In the February issue of WORLD CALL, on page 35, the name of Mrs. L. C. Trent of New York was given as chairman of the May Luncheon Committee. The name should be Mrs. John H. Trent, of New York.



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A Visit at Kotmi

WE RECENTLY visited the work in Kotmi and found that it is getting on nicely. We left Pendra Road on Monday by buffalo express for Kotmi. It took us seven hours in the cart as the buffaloes are getting old and moody. We stopped along the way and had tea at the home of one of our evangelists, Ghassi Ram of Khudri village. The next day was bazaar day in Kotmi and all day long to our veranda came Christians and Hindus, old friends and new, to hear what we had to say about a Savior who could help them. One young man, who is a strong Congress leader here, said, "Sahibji, we love your people and we shall never let harm come to you, but we do want to rule ourselves and pray help us to do nothing uselessly in our attempts. Give us *advice*—that's what we need friends like you for—advice in this weary world, for we know that a missionary will back his word with his life and we long for the virtue among our young men." One can imagine what a wonderful opportunity we had of telling him *why* a person's life rings *true* and *why* a real Christian backs his word with his life.

One poor Christian woman came bringing a bit of Sesame seed and said, "I've brought this for your children; I know how much they like it." Another came bringing some greens from her garden and was so pitiful looking, but glad in the fact that she had something to give. One older man came bringing a dozen ears of corn and said, "Mannji, these are my first fruits." That was Buddu who became a Christian when the Madsens labored there. He has had his ups and downs but always brings his first fruits to the Lord's House or to his workers. He was thin and weak looking as he stood there dressed in rags, but with a heavenly smile on his face. He had brought his first fruits, and first fruits following famine is something to smile about. What if one-tenth of the American Christians did as much for the work?

Our little chapel out in the jungle village of Ameritikra is well on the way to completion. We have gone in debt to erect it and still need a couple of hundred rupees to finish it and build a worker's or pastor's home there. But are the Christians there (25 in number) proud of that little place! And we love to anticipate what it is going to mean to that sinful village. Already the people look up to the little steeple and say, "See the House of Yisu Masih—our village has been chosen by Him as a place where his worship should be made."

—HERMAN AND MILDRED REYNOLDS.

Pendra Road, C. P., India.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1942, to January 31, 1943 Compared with July 1, 1941, to January 31, 1942

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1941-42	1942-43	1941-42	1942-43
Churches	$181,847.52	$199,816.59	$19,789.40	$22,034.26
Bible Schools	62,471.20	69,616.44	2,579.14	2,199.85
Christian Endeavor Societies	1,036.94	1,065.28	423.77	329.99
Women's Missionary Societies	94,023.47	96,009.30	2,151.24	1,609.15
Councils	76,729.46	89,550.22	1,651.39	1,150.40
Young Matrons' Missionary Societies	3,574.53	3,391.54	8.88	----
Guilds	10,333.16	10,587.89	106.62	141.54
Circles	2,245.21	1,806.82	40.28	33.75
Triangles	806.92	749.89	15.25	12.70
Children's Missionary Organizations	1,062.06	1,016.86	20.56	18.25
Unified Youth Groups	549.94	1,038.60	554.40	778.49
Unified Children's Groups	27.83	41.52	8.42	39.49
Individuals	7,278.26	7,636.07	7,867.62	15,128.33
Missionary Organizations totals	$189,352.58	$204,192.64	$ 4,557.04	$ 3,783.77
Grand totals	$441,986.50	$482,327.02	$35,216.97	$43,476.20

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$40,340.52.

Classroom and Campus

(*Continued from page* 33.)

Based on war and post-war problems, a series of war forums is now being conducted by the Student-Faculty War Council at Butler University for students, faculty members and the public. "Winning the Peace" was the topic discussed March 16; "Freedom from Want," on April 15; and "Scholars and Democracy," May 13. The first panel discussion on "Winning the War on the Home Front" was held Feb. 16. Participating on the panel for the forums are Butler students and faculty members.

Kappa Beta, religious honorary organization at Butler, initiated 21 coeds at the Founders' Day banquet in February, highlighting the local convention of the Iota chapter of the sorority.

Miss Gretchen Edwards, sophomore at Butler University, was elected Sophomore Sweetheart by votes of second-year men at the university. She is a graduate of Mansfield (O.) High School and is the daughter of Mr. and Mrs. J. C. Edwards of Mansfield.

HAVE YOU MADE YOUR WILL?

CONSECRATE a portion of your estate to the . . .

BENEVOLENT MINISTRY OF THE CHURCH!

Your money will live day after day, year after year, and for generations to come.

Think of the POWER OF YOUR MONEY going on for generations turning distress and misery into happiness and security for thousands of dependent children and aged men and women who find shelter through the years in these 12 BENEVOLENT HOMES!

Whether it is cash, security, real estate, or some other form . . . WRITE THE FOLLOWING INTO YOUR WILL:

"I give and bequeath to The National Benevolent Association of the Christian Church, a Corporation of St. Louis, Missouri, the sum of $_____."

(IF INTENDED FOR ANY PARTICULAR HOME THAT FACT SHOULD BE SO STATED)

WHAT AN OPPORTUNITY FOR A MEMORIAL!

Grade Yourself

But FIRST, turn to the questions on page 29.

1. If you checked NO, give yourself 10 points.

We are fighting this war because the freedom that America symbolizes would be lost to the world if the Axis won.

2. If you checked NO, give yourself 10 points.

The world situation got us into this war. With the continued help of our allies we shall win it.

3. If you checked YES, give yourself 10 points.

The world is so interdependent that depression in any significant part of the world hurts the United States. Prosperous nations are our best customers.

4. If you checked NO, give yourself 10 points.

The world has passed the stage when a single nation's armaments can keep war from its shores.

5. If you checked YES, give yourself 10 points.

If Congress repudiates the Reciprocal Trade Agreements Program, it serves notice on the world that we cannot be counted upon for economic cooperation, without which a prosperous and enduring peace would be impossible.

6. If you checked NO, give yourself 10 points.

Everything we send our allies is working for us. If we send them second-best arms and food it will be harder on us in the long run.

7. If you checked NO, give yourself 10 points.

This statement expresses the attitude of all the world's dictators.

8. If you checked NO, give yourself 10 points.

We want to sell goods abroad. People can't buy from us unless they can sell.

9. If you checked YES, give yourself 10 points.

It is the joint responsibility of all peace-loving nations to see that aggression does not rise again.

10. If you checked YES, give yourself 10 points.

We are fighting so that men who are free can keep their freedom, that those who have lost their freedom can regain it, and that those who have never had freedom may have it.

* * *

If you made less than 100, you haven't passed, according to the rules of this game. f you made 100, you recognize the tragic, mistaken thinking that paved the way for he present war and will produce another unless it is corrected. . . . You realize that he freedom and security of the United States are vitally affected by the fate of the ther peoples of the world. . . . You are aware that freer exchange of goods between ations is indispensable in a reconstructed world, because trade is the life blood of pro- uction and employment.

Books Received

CHRISTIAN ANSWERS TO WAR QUESTIONS, y Hampton Adams. Fleming H. Revell Co. New York. $1.00.

THE PIGTAIL TWINS, by Anne M. Hallaay. Friendship Press. New York. Cloth 1.00; paper 60 cents.

THE UNCONQUERABLE, by Charles Tudor Leber. Fleming H. Revell Co. New York. 1.50.

BASIS FOR PEACE IN THE ORIENT, by Nahaniel Peffer. Harper & Brothers. New York. $2.50.

THE KING CAME RIDING, by Bernard J. Mulder. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich. $1.00.

ABUNDANT LIVING, by E. Stanley Jones. Abingdon-Cokesbury Press. Nashville. $1.00.

WORSHIP HIGHWAYS, by S. W. Hutton and N. L. Keith. Bethany Press. St. Louis. $2.00.

WHICH WAY AHEAD? by Walter Russell Bowie. Harper & Brothers. New York. $1.50.

INTERCULTURAL EDUCATION IN AMERICAN SCHOOLS, by W. E. Vickery and Stewart G. Cole. Harper & Brothers. New York. $1.00.

ON BEING A REAL PERSON, Harry Emerson Fosdick. Harper & Brothers. New York. $2.50.

IT'S YOUR SOULS WE WANT, by Stewart W. Herman, Jr. Harper & Brothers. New York. $2.50.

Pamphlets of series "Building for Freedom Today and Tomorrow," BASIC ISSUES OF THE WAR AND PEACE, by Edith Magruder, 35 cents; STRATEGIC VOCATIONS FOR ENDURING FREEDOM, by Fern Babcock, 15 cents. National Student Council, Y. W. C. A. 600 Lexington Ave., New York.

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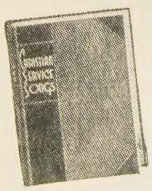
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The Last Page

Live By the Book

Bind your Bible in morocco, edge it with gold, and clasp it with diamonds. Make it the supreme adornment among choice treasures. You only give it its due, as a mere book, so to speak. But the book in this sense is not the Bible *per se*. You will find the true place and work of God's book in a very different way.

Wear it upon your person, in the pocket of your every-day garment; treasure it most of all in mind and heart. Have it ready for every emergency. Open it when all is dark around you, and drink in its assured promises. Let it speak to you when temptations are rife and evil lurks in your pathway. Let it temper your pride and restrain your haste. Let its portraiture of the Son of God live before you every hour, yea, every second. Go and do its bidding, not only in the imperatives of faith, repentance, baptism, the Lord's Supper, the divine household ministry, but in the divine institutions of pity and compassion, long-suffering and loving kindness. Go feed the hungry, clothe the naked, protect the weak and the helpless, and break the bread of everlasting life to the perishing.—*Bible Advocate.*

He Let Smith Do It

According to a story going the rounds and which emanated from Washington, two men worked at near-by desks in the enormous office of one of the important "boards" in the capital. They had never spoken, but each watched the other. One man had his desk cleared and quit work regularly at 4 P.M. The other toiled on every day until 6, and often later. Some months passed. Then one day the hard-working man ventured to speak to the other.

"I beg your pardon," he began, "but would you mind telling me how you manage to get your work cleaned up every day by four o'clock?"

"Not at all," replied the other, affably. "I have a system. You see, when a tough piece of detail is handed to me I mark it 'Refer to Commander Smith.' I deduce that in an outfit as large as this there is sure to be a Commander Smith. And I must be right, because none of the stuff comes back to me."

The hard worker started to remove his coat. "Brother," he said, "prepare for action. I am Commander Smith!"

An American soldier in England was giving some illustrations of the size of his country. "You can board a train in the State of Texas at dawn," he said impressively, "and twenty-four hours later you'll still be in Texas."

"Yes," said one of his English listeners, with feeling, "we've got trains like that here, too."—*Wall Street Journal.*

My Easter, My Friends and My Faith

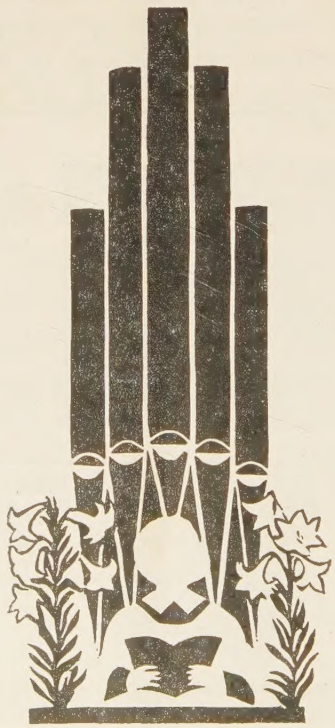
At the season of Spring—
Past Winter's dearth,
Our Mother Earth
Puts forth her strength in wondrous prophecy:
For swelling buds, and soft'ning sky,
And greening fields, and birds on high,
Proclaim in God's vast harmony
The coming of Eastertide.

From stratified years—
Compacted things,
Love's natural springs,
Burst forth to flow in tenderest memory:
For loving friends, and words of cheer,
And vanished forms and faces dear,
Live in my Hall of Reverie,
My Temple to Friendship True.

'Midst a jargon of sounds—
Life's babel old,
My faith, made bold,
Comes forth to write the ultimate certainty:
For yearning soul, and risen King,
And Death that's dumb, and everything,
Declares the triumphant mastery
Of those who live in God.

—W. A. SHULLENBERGER.

Salt Lake is dead. The reason it is dead is because it keeps within itself everything it receives. So will a personality die if it refuses to share with others the gifts that it has received.—Clipped.



"The Man Who Came to Dinner"

"What would you have done today if we had not invited you to dinner?" I asked a Texas soldier stationed at Camp Edwards. The response was startling, "I would have sat on my bunk with my head in my hands." Instead, he had joined in the normal, civilian activities of the Sabbath day in a small New England town. He had attended church and feasted his eyes on clothes which were not military. He had seen a happy family life again after months of dealing only with men. He had sat at a meal in the parsonage and heard grace at the table, eaten from thin china, and held the parsonage baby. He had visited Plymouth, the birthplace of the ideals for which he was serving his country, and he returned to camp in the parsonage car with a new outlook. It was all so simple and yet so terribly important to him.—Clipped.

Only a Lump of Clay

A Persian fable says one day a wanderer found a lump of clay, so redolent of sweet perfume its odor scented all the room.

"What art thou?" was his quick demand. "Art thou some gem from Samarkand, or spikenard in this rude disguise, or other costly merchandise?"

"Nay, I am but a lump of clay."

"Then whence this wondrous perfume? —say!"

"Friend, if the secret I disclose, I have been dwelling with the rose."

—*Selected.*

Revenge at Last

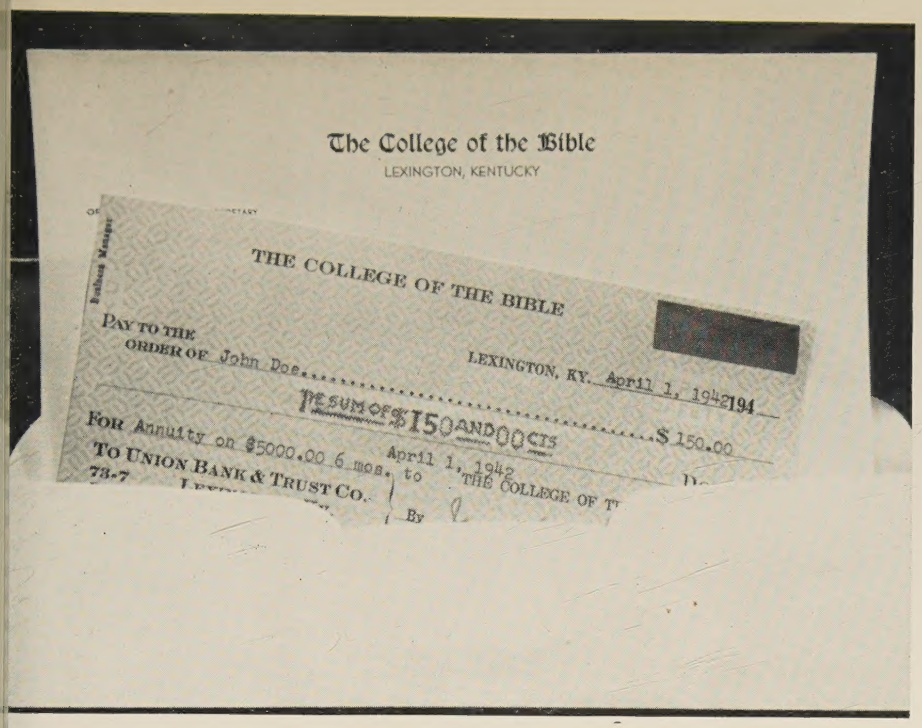
A young lady school teacher was stopped for driving through a red light and given a ticket calling for her appearance in traffic court the following Monday. She went at once to the judge, told him that she had to be at her classes then, and asked for an immediate disposal of her case.

"So," said the judge, sternly, "you're a school teacher. That's fine! Madam, your presence here fulfills a long-standing ambition for me. For years I have yearned to have a school teacher in this court. Now," he thundered, "you sit right down at that table over there and write 'I went through a stop sign' *five hundred times!*"

How It Is Done

Brown.—"Your wife is very systematic, isn't she?"

Jones.—"Very. She works on the theory that you can find whatever you want when you don't want it, by looking where it wouldn't be if you did want it."



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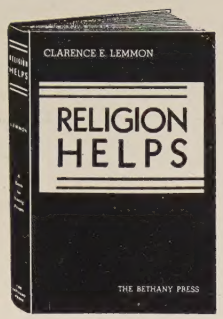

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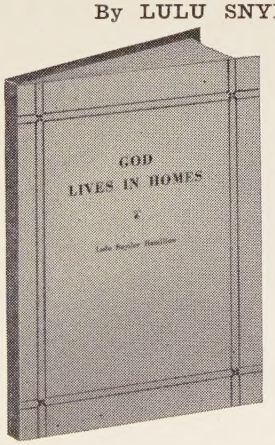

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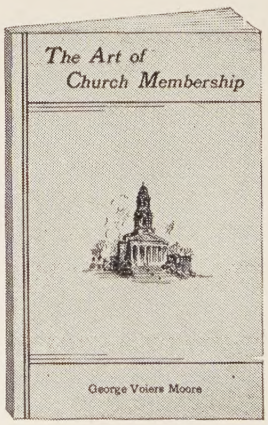

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